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The Churchman.

For the Churchman.

We must never rest until we have provided for every poor man a Pastor, and for every poor child a School.—*Rev. Dr. Hook.*

God speed thee in thy holy cause,
The Church's noble son!
God spare thee, till thou see complete
The work so well begun.

Give to the lowly ones of earth,
The Pastor who can come
And sit him down and hear the tale,
Within the poor man's home.

A brother's tale, whose wants, and woes
A brother's kindness claim,
For warmly beats a human heart
In every care-worn frame.

And only let the poor man feel
His Pastor cares for *him*,
The weary step will lighter grow,
More bright the eye that's dim.

Before all learned eloquence,
With wondrous power and art,
One word of gentle sympathy
Will win the poor man's heart.

And give to every poor man's child
A school, where he may learn
God's word to read, God's law to keep,
And sinful deeds to spurn.

Our Holy Mother laves the brow,
And seals the peasant child,
With the same cross the infant wears,
On whom a monarch smiled.

Then let the watchers for their souls
Spread wide the Church's door,
And freely in her sacred courts
Give life-bread to the poor.

And all abroad, throughout the land,
Where saint and martyr trod,
Let Holy Church once more become
The almoner of God.

No fear that then her needy sons
In hostile ranks be found,
No fear they join the foes who now
Her walls beleaguer round.

Up! Mother Church, in English land!
Up! let revilers see,
How well thou carest for the poor
Thy God commits to thee.

Up! Mother Church, for deeds like these
Thy Daughter in the West
Shall love thee with a stronger love,
Shall rise and call thee blessed.

And *thou*, God, speed thy holy cause,
The Church's noble son!
God spare thee, till thou see complete
The work so well begun. J. C.

From the Church Intelligencer.

The Bishop of Ossory and the "Tracts for the Times."

Sir,—I was extremely glad to see in your last number an announcement that you hoped to be able to present the Bishop of Ossory's Charge to your readers. The Bishop of Ossory is so able a man, and has discussed so fully some of the most interesting points in the "Tractarian" controversy, that his Charge will find many attentive perusers even in this country. I read it myself with much interest, and I am anxious to make to you a few observations that suggested themselves to me as I read it.

1. The Bishop of Ossory manifestly has a deep-rooted opinion that the leaders of the "Oxford Movement," as he terms it, are *dishonest* and *unprincipled* men. This indeed he is at no pains to conceal. That is, he perpetually represents them as using language not merely calculated, but *intended to deceive.* I appeal to all who read his Lordship's Charge if this is not the case. Now, one may hope and believe that such a charge can only proceed from the Bishop's ignorance of the men. Their own Bishop, who ought to know them, has expressed himself in very different language. And there is not an individual who is acquainted with Dr. Pusey, Mr. Keble, Mr. Newman, Mr. Williams, or Mr. Wordsworth, (who are more particularly alluded to by the Bishop,) even by common reputation, that does not feel that a charge of *intentional dishonesty* against them falls much heavier, come from whence it may, upon the accuser than upon the accused. The Bishop's opinion, often repeated, is that these men set out with, and continued for a long time, *alleging* that the objects they had in view were different from those which it has been since discovered they had *bonâ fide* in contemplation; *i. e.*, that Dr. Pusey and his associates in the Oxford Tracts, are no more nor less than liars and dishonest deceivers, which, whatever the *Irish* think, nobody in England can suppose to be any thing but a great mistake in the good Bishop of Ossory.

"The first open indication of this movement was a series of publications under the title of *Tracts for the Times*, the *declared object* of which," &c. p. 112.

"I cannot but think that comparatively *cautious* as were the first steps of the party, even in their very earliest efforts there was not a little which ought to have suggested that this grave enterprise was not in very safe hands." P. 113.

"Though from time to time what *seemed to be* strong and distinct declarations of their principles appeared, yet upon examination they were often found less unequivocally expressed than at first sight they were thought to be, or accompanied by some unnoticed qualifications; or when they were most tangible there was something tangible which might be set upon the opposite side. So that when the writers were set upon their defence, either by some *ambiguity* in what gave occasion to the charge, or by being able to produce something like it; more or less, in some one of good reputation in the Church, or with a large party in it, or by referring to something very different in the Tracts, or in some other of their writings, or by retorting some charge upon those who made it, showing that if they had exceeded in one direction their accusers, or some with whom they were understood to agree had committed some excess in a direction less likely to be in favor with those for whom chiefly such defences were intended—in some of these ways, or in some such way, they were always able to say so much as to allow those who valued them as maintainers of Church authority and order, and who wished to believe them sound in doctrine, to retain their favorable opinion of them." p. 136–7.

"Not merely were there, as I have said, multiplied evidences of a POLITE CONCEALMENT OF THEIR OPINIONS AND FEELINGS, at an earlier step of the *movement*, but even so far on as the publication of this Tract (No 90.) we learn that the same reserve was observed so far as it was found possible," &c. p. 175.

But how is this supposition, that the Tract writers were carrying on a scheme to be gradually and cautiously developed and prudently "concealing their opinions and feelings even as far on as the publication of No. 90," how is this to be reconciled with the Bishop's own statement of the conduct of these very same men as Editors of ***Mr. Froude's Remains.*** The Bishop gives copious extracts from these ***Remains*** to show the desperate lengths to which Tractarian doctrines may lead their maintainers. It is admitted on all hands that nothing so extreme as Mr. Froude's opinions has been broached in any of the Oxford Tracts, not excepting No. 90. ***Mr. Froude's Remains*** were published many years ago, and *early, as compared with the bulk of the Tracts.* I beg you to listen to the Bishop's own account of this publication. "It was well known that the real, though not the nominal head of the party, was the editor of the work, with the aid of at least one of the two other members to whom the next place in influence is generally assigned. But notwithstanding this *authentication of the publication as the act of the party*, there were not a few of those to whom I have alluded, who could not be brought to regard them as responsible for the work, and who in consequence did not suffer it to shake their confidence in them. However blameable in point of prudence they regarded the Tractarians for publishing it, they *obstinately refused to extend to them any portion of the more serious disapprobation which they bestowed upon Mr. Froude and his writings.* A general conformity of view and principles was of course admitted, but every thing violent, and dangerous, and absurd, in his opinions and sentiments, was *regarded as his own.*"

"THE EDITORS MOST DISTINCTLY REFUSED TO BE THUS SEPARATED FROM HIM. They put forward, as the object of the publication, and as its justification, the truth and extreme importance of the views to which it was designed to be subservient. To the promotion of those views they described their deceased friend as devoting himself *ardently and soberly.* They were aware that his sentences were, in an unusual measure, direct, fearless, and pungent; and they apprehend that this may incline those who recoil from them to account these speeches uttered at random, more for present point and effect than to declare the speaker's real opinion; and under that view of their nature to disapprove of the publication of such sayings on such high and solemn subjects. And they at once secure these sentences from being thus set aside, and themselves from blame for publishing them, by denying the fact. The expressions in question were not uttered at random, and cannot fairly be thrown by as mere chance sayings—right or wrong, they were deliberate opinions, and cannot be left out of consideration, in a complete estimate of a writers character and principles. They state directly, among other reasons for inserting them, that it was *due to the reader to show him fairly how far the opinions recommended would carry him.*" p. 147–8.

Such are the Bishop of Ossory's own words in describing the conduct of the tract writers in editing *Mr. Froude's Remains.* It is indeed amazing how one so acute should not perceive how diametrically opposite this account is to the allegation which meets us so perpetually in the same pages, that these men were *cautiously and gradually working out a design which they concealed from the public at first, and reserved "even as far as the publication of No. 90."* Mr. Froude is still proverbially the *ne plus ultra* of Tractarian development. His *Remains* were published early in the controversy. They were received badly by even the friends of the Tracts which had appeared. Those friends, however, as the Bishop informs us, "could not be brought to regard them as responsible for the work." Here was an easy escape ready provided for the tract writers, if they had been carrying out a cautious plan of development, and had found that they had miscalculated the state of public feeling, and made a premature move. But what was their line of conduct? Did they avail themselves of this very obvious mode of escaping obloquy which their friends had already supplied? On the contrary, says the Bishop, "THE EDITORS MOST DISTINCTLY REFUSED TO BE THUS SEPARATED FROM HIM;" "THEY STATE DIRECTLY THAT IT WAS DUE TO THE READER TO SHOW HIM FAIRLY HOW FAR THE OPINIONS RECOMMENDED WOULD CARRY HIM." How can this account be true, and yet the theory of polite concealment, cautious reserve, deceitful ambiguity, φεναχισμος, and the like, be true also? If the leaders of the party thus early insisted upon being identified with, distinctly refused to be separated from, what is still confessedly the most startling and *offensive* exhibition of Tractarian doctrine, what becomes of the charge of Jesuitical cunning, etc., in gradually instilling their poison? The two statements are contradictories, (and the Bishop must see that they are so on further reflection,) and contradictories may both be false, *but cannot both be true.*

2. The Bishop of Ossory has endeavored very elaborately to prove a charge of perjury against the late Mr. Froude, and against Mr. Palmer (of Magdalene) by showing up the contrariety of several passages in their writings to certain solemn declarations stated to have been made by them as Ministers of the Anglican Church, and as pre-requisites for the Ministry. Let the Bishop speak for himself—"The tyranny of the State, and the weakness of the Church, seem to have divested them of all claims, not merely to his (Mr. Froude's) obedience, but to his *good faith.*" This is a very serious charge; but as it seems clearly well founded, painful as it is, it is very necessary that it should be distinctly made, and being made, of course it ought to be substantiated.

"For example, he declares, as we have seen, that he was unable to make up his mind whether the worshipping of saints, and honoring the Virgin, and images, as practised by Roman Catholics, is idolatrous or not. I have no disposition to inquire whether the declared views of our Church on this question forbid such indecision in her members. But he was a Minister of the Church, and before he could become one, he was obliged solemnly and sincerely in the presence of God to profess, testify, and declare, that he did believe that the invocation or adoration of the Virgin Mary, or any other saint, as they are now used in the Church of Rome, are superstitious and idolatrous. And further, solemnly, and in the presence of God, to profess, testify and declare, that he made this declaration, and every part thereof, in the plain, ordinary sense of the words read to him, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatever. *And he did all this.*" p. 153.

A similar accusation is brought forward, as to the inconsistency of Mr. Froude's view of the Eucharist with his *solemn declarations.* "Now suppose such views can be shown to allow a man, without any evasion, equivocation, or mental reservation whatever 'solemnly and in the presence of God to profess, testify, and declare (as he did in the declaration already referred to) that in the Sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ at or after the consecration thereof by any person whatsoever,' how could they permit him to declare with the same solemnity that the sacrifice of the mass as used by the Church of Rome is superstitious and idolatrous?"

"*This very serious charge*" hitherto "seems clearly well founded," and the stain of perjury seems perhaps but too justly fixed upon the memory of Mr. Froude. But in the second edition of the Bishop's Charge, a very important part of the proof on which the *substantiation* depends is subducted. His Lordship has found out that NO SUCH DECLARATIONS WERE EVER MADE BY MR. FROUDE! *In pace requiescat*; it was not *his dishonesty, but the good Bishop's own ignorance of the plain facts of the case,* that supplied all the thrilling horrors of the foregoing sentences. Hear his Lordship's own words in the second edition, "In Ireland all beneficed Clergymen, Lecturers, and Curates; the Provost and Fellows of Trinity College, Dublin, lay and clerical, (among many others,) are obliged by law to make the declarations against Transubstantiation, etc., referred to in the foregoing paragraphs.

"The Act, however, which enjoins this (3 W. & M. ch. 2,) though an act of the English Parliament, is only for Ireland, SO THAT I COMMITTED AN ERROR IN SUPPOSING THAT THIS DECLARATION HAD BEEN MADE BY MR. FROUDE." p. 265.

The charge against Mr. Palmer seems equally well founded, that he had falsified his *solemn declarations*, until it is discovered that he had never made the declarations at all. "I only remind my readers," says the Bishop of Ossory, "that Mr. Palmer, when made a Deacon of the Church of England, if at no other time, solemnly and in the presence of God, professed, testified, and declared, concerning this doctrine which he now holds to be quite a secondary error, (if it be an error, which it is, if we are right,) that in the Sacrament of the Lord's Supper, there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ at or after the consecration thereof by any person whatsoever. And, furthermore, 'that the sacrifice of the mass, as used by the Church of Rome, is superstitious and idolatrous.'" p. 273.

What are we to think of Mr. Palmer's blasted credit after such an exposure as this? But what if poor Mr. Palmer never said or imagined such a thing at all? What says the Bishop in his second edition? "IN WHAT IS SAID OF MR. PALMER I FELL INTO THE SAME MISTAKE WITH RESPECT TO THE DECLARATION AGAINST TRANSUBSTANTIATION, ETC., THAT I HAD COMMITTED IN SPEAKING OF MR. FROUDE." p. 270. How much pleasure must it give to the Bishop to find out such a mistake, for it now appears that *this grievous charge* against the dead and the living was in fact a mere imagination of the good Bishop's, and that he was ignorant, but that Froude and Palmer were no perjurers!

3. In reprehending what the Bishop conceives to be the extravagancies of the Oxford Tract writers, he appears to me sometimes to collide with not only them, but with what his Lordship would admit to be the standard Divines of the Anglican Church. "But the fact was," says his Lordship, "that upon some of these questions their views went far beyond those of any of the Divines who had gone before them, that is, of any who had any reputation in the Church for soundness and sobriety. For example: All our great divines, who maintain the reality and the advantages of a succession '*from the Apostles' time*' of Episcopally-consecrated Bishops, and Episcopally-ordained Ministers in the Church, and who rejoice in the possession of it by our own Church, as a signal blessing and privilege, not only do not maintain that this is absolutely essential to the being of the Church, but are at pains to make it clear that they do not hold that it is. Whereas one of the fundamental principles of the writers of the Tracts is that THE CHURCH is made of those who are under such a Ministry to the exclusion of all others." p. 116.

I shall not enter upon the point how far the Bishop's is an *exact* account of what the Tract writers do say. But I accept his statement, and I compare it with the language of Bishop Beveridge, whom the Bishop of Ossory will readily allow to be a divine who has some "reputation in the Church for soundness and sobriety." Among his sermons on the Christian Ministry, after several giving a detailed history of the Episcopal Constitution of the Catholic Church, I find one entitled, "Salvation only in the Church *under such a Ministry.*" In the 1st sermon, "Christ's Presence with his Ministers," I read thus—"They certainly *hazard their salvation* at a strange rate, who separate themselves from such a Church as ours is, wherein the Apostolical succession, *the root of all Christian communion*, hath been so entirely preserved, and the Word and Sacraments are so effectually administered; and all to go into such assemblies and meetings as can have no pretence to the great promise in my text. (Lo, I am with you always, &c.) For it is manifest that this promise was made *only to the Apostles and their* successors even to the end of the world. Whereas in the private meetings *where their teachers have no Apostolical or Episcopal imposition of hands, they have no ground to pretend to succeed the Apostles*, NOR BY CONSEQUENCE ANY RIGHT TO THE SPIRIT WHICH OUR LORD HERE PROMISETH; without which, although they preach their hearts out, I do not see what spiritual advantage can accrue to their hearers by it. And therefore, whatsoever they may think of it, for my own part I would not be without this promise of our Saviour for all the world, as knowing that not only myself, but the whole Catholic Church is highly concerned in it; it being by virtue of this promise that the Church is continually acted, guided, and assisted by the Spirit of God, *and so the ordinary means of grace are made effectual* to salvation, which otherwise would be no force or efficacy at all. *And therefore, to speak modestly, they must needs run a very great hazard who cut themselves off from ours, and by consequence from the Catholic Church, and so render themselves incapable of receiving any benefit from this promise, or from the means of grace which they do or may enjoy.*" Serm. 1, vol. 1, p. 24. (Edition in Library of Anglo-Catholic Theology.)

(*To be concluded next week.*)

From the English Churchman.

The Protestant's Catechism.

(Dedicated to those stanch Protestant bodies, the ***British and Foreign Bible Society***, and the ***Protestant Association.***)

—"*Our Common Protestantism.*"

CATHOLIC. Of what religion are you?

PROTESTANT. I am a *Protestant.*

C. What is the origin or meaning of that term?

P. It was first used in the year 1529, and was applied to certain persons in Germany who *protested* against being denied the liberty of choosing their own form of government in religious matters.

C. Under what religious government had those persons previously lived?

P. That of the Church of Rome.

C. How does it happen that the term ***Protestant*** is applied to Englishmen?

P. It was applied to those members of the English Church, who wished to set their Church free from the usurped dominion and corruptions of the Romish Church, and who, therefore, *in some respects*, resembled the Protesters or ***Protestants*** of Germany.

C. What, then, was the meaning of the term ***Protestant***, when first applied to Englishmen?

P. It was used to denote those Churchmen who wished to reform the Church; hence they were frequently called Reformers.

C. What is now the strict definition of the term ***Protestant*** in this country?

P. A ***Protestant*** is one who admits *the right of every man to interpret the Bible in his own way*; and denies that the Church of Rome has any authority in England.

C. At the time of the Reformation, how many different sorts of ***Protestants*** were there in England?

P. Only one sort, viz., Churchmen.

C. How many sorts are there at the present time?

P. There are seven important ***Protestant*** bodies, besides several minor ones.

C. What are the names of the chief classes?

P. The Church of England; Methodists; Independents; Baptists; Presbyterians; Quakers; and Unitarians, or Socinians.

C. Does the Church of England call itself ***Protestant?***

P. Not in the Prayer-book and canons of the Church; but many members of the Church call themselves ***Protestants.***

C. What does the Church call itself in the Prayer-book?

P. Catholic.

C. Did the Reformers sanction the use of the term *Catholic* in the Prayer-book?

P. Yes, in several places

C. Does not that show that they wished the temporary title of ***Protestant*** to be superseded by the ancient and permanent term Catholic?

P. It certainly appears like it.

C. What is the ***Protestant*** objection to using the term Catholic?

P. That it is popularly understood to refer to the ***Roman*** Catholic Church.

C. Does not this objection equally apply to the creeds and prayers of the Church; and does it not show an *undutiful* spirit to object to the title which the Church has always given to herself, and which was retained by the Reformers?

P. I confess that it does.

C. What is the one grand principle of ***Protestants?***

P. The right of every man to interpret the Scriptures for himself.

C. Do all ***Protestants*** interpret the Bible in the same manner?

P. No; but they are said to agree in what are termed "fundamental" doctrines.

C. Is a belief in GOD THE FATHER ALMIGHTY, a ***Protestant*** or fundamental doctrine?

P. Yes.

C. Is a belief in GOD THE SON a ***Protestant*** doctrine?

P. No; the Unitarian ***Protestant*** interprets the Bible to mean, that the SON is not Divine, but Human only.

C. Is a belief in GOD THE HOLY GHOST a ***Protestant*** doctrine?

P. No; the Unitarian ***Protestant*** interprets the Bible to mean, that there is no HOLY GHOST distinct from GOD THE FATHER.

P. Is a belief in the INCARNATION OF GOD THE SON a ***Protestant*** doctrine?

P. No; the Unitarian ***Protestant*** denies it.

C. Is a belief that our LORD JESUS CHRIST died on the Cross to Atone for the sins of the world a ***Protestant*** doctrine?

P. No; the Unitarian ***Protestant*** denies that His death has any effect upon the sins of mankind.

C. Is the Divine institution of the Sacrament of BAPTISM a ***Protestant*** doctrine?

P. No; the Quaker ***Protestant*** denies that it is so, and the Baptist ***Protestant*** denies its efficacy when applied to children.

C. Is the Divine Institution of the Sacrament of the LORD'S SUPPER a ***Protestant*** doctrine?

P. No; the Quaker ***Protestant*** denies that it is so.

C. Is a THREE-FOLD MINISTRY of BISHOPS, PRIESTS and DEACONS recognized by ***Protestants?***

P. No; all ***Protestants*** excepting those who are members of the Church, denounce the order of BISHOPS as unscriptural.

C. Is the ordination of ministers thought necessary by ***Protestants?***

P. No; Unitarian and Quaker ***Protestants*** hold that it is unnecessary.

C. Is a belief in the Resurrection of the dead a ***Protestant*** doctrine?

P. Yes.

C. Is a belief in the future reward of the righteous, and the punishment of the wicked a ***Protestant*** doctrine?

P. Yes.

C. Is a belief that GOD has given a revelation of His will to man, in the books of the Old and New Testaments a ***Protestant*** doctrine?

P. Yes.

C. Is it supposed that members of each of the ***Protestant*** sects have *earnestly endeavored* to interpret the Bible aright?

P. It is very generally supposed that they have done so.

C. Do you blame the Socinian ***Protestant*** for denying Two PERSONS of the HOLY TRINITY, and the ATONEMENT; or the Quaker ***Protestant*** for denying both the SACRAMENTS of our LORD?

P. Certainly not: so long as a man honestly applies the ***Protestant*** principle, neither have I, nor has any other ***Protestant*** a right to blame him. By so doing, we should strike at the very root of ***Protestantism.***

C. But what if a man, in applying the ***Protestant*** principle, sees reason to disbelieve the whole, or any part of the Bible?

P. Strictly speaking, we have no *right* to blame even him; but still all ***Protestants*** agree, that the authenticity of the Bible must be *admitted* before applying the principle. Men must believe *that* upon the *external* evidence afforded by history and ancient records.

C. Do you mean that they must believe it upon TRADITION?

P. We don't call it by *that* name.

C. Will you repeat to me those doctrines upon which all ***Protestants*** agree?

P. They all believe in

1. GOD THE FATHER.
2. The Resurrection of the Dead.
3. Future rewards and punishments.
4. The Divine revelation of the Holy Scriptures.

C. These four doctrines then, may be considered as the only really fundamental doctrines of ***Protestantism?***

P. Yes.

C. And any one who believes in these four doctrines and rejects the authority of the Church of Rome, is entitled to the term ***Protestant?***

P. Undoubtedly.

C. Do not Jews and many Heathens believe three out of the four doctrines of ***Protestantism?***

P. Yes. Jews also believe very much of the fourth doctrine, for they believe in the Old Testament.

C. They are then within a fraction of being ***Protestants?***

P. Yes.

C. Can it be right in Christians to act upon a principle which, *when legitimately carried out* by honest well-intentioned men, brings down the doctrines of Christianity to the threshold of Heathenism and Infidelity?

P. As a ***Protestant***, I cannot give up my principle.

C. As a CHURCHMAN, I *anathamatize* it; and I deny that the Church of England recognizes either the principle or the title of ***Protestants.*** She asserts as *necessary to salvation*, doctrines which men, acting honestly upon the ***Protestant principle***, of interpreting Scripture independently of the teaching of the Church, have failed to discover. She confesses the same Catholic Faith which the Church confessed many centuries before ***Protestantism*** was heard of; and she calls herself by the same title which was deemed the best in the earliest and purest ages of the Church, *and at the Reformation.* She is part of THE HOLY CATHOLIC CHURCH, and I, her baptized son, am an ENGLISH CATHOLIC, and not an English ***Protestant***, for I reject the ***Protestant principle.***

Communications.

For the Churchman.

The Floating Church of our Saviour for Seamen,

IN THE PORT OF NEW YORK.

The consecration of this novel, beautiful and interesting edifice—*The Floating Church of our Saviour for Seamen*, built by the Young Men's Church Missionary Society, of the city of New York, took place on Tuesday the 20th of February, under the most gratifying circumstances. The day was fair, and the air mild and balmy in an uncommon degree for the season. This edifice has probably no prototype in the world. It is a beautiful gothic church, built on a wide deck of 36 feet by 76 feet, covering two boats of 80 tons each, and 70 feet long, attached strongly by large timbers to each other, placed 10 feet apart, for a broad foundation, to prevent careening when the congregation might happen to be unequally distributed on either side. The guards and railing extend 3 feet beyond the building on all sides. The apex of the roof is 28 feet high; the walls at the eaves 11 feet, and the interior consists of an area, sufficient to seat 500 persons. The two rows of open seats are separated on each side by only a middle aisle, 5 feet wide; there are 42 of them, and they will contain, with those round the altar, the above number; 100 persons can also find accommodation in the end gallery, in the absence of the organ. It is hoped, however, one will be presented by some benevolent individual, that the sailors may have the full benefit of our beautiful services before long. The form of the interior of the roof is that of a crushed arch, which, together with the side walls, are ceiled with matched cypress boards, so closely put together as, when painted, to seem like plastering. The outside is covered with cedar boards, matched together, painted of a dark stone color, and sanded over. The interior has been painted *in distemper*, by the father and son, H. and O. Fitch, two modest, ingenious artists, until now, from their unobtrusive habits, unworthily buried in comparative obscurity in this city, but whose talents, from this specimen of their skill, can no longer be unknown or unemployed, (nor hereafter unprofitably so,) by many of the vestries and building committees of our churches. Their imitations of a groined ceiling and gothic mouldings, and of recesses, which their skill in perspective has apparently sunk many feet deep into the walls, actually deceive the most practised eyes. Many spectators have insisted that they were not looking on a plane surface, and much miscalculated the real length of the building in consequence of the success of the deceptions. Probably the city of New York does not present more admirable examples of success in this way.

Many thousand persons, and among them, our most distinguish merchants and respectable ladies and citizens were drawn to Whitehall, during the three days the building was placed there, and open for public examination, by the builder, Mr. Charles M. Simonson, previously to delivering the same to the Committee, with whom he had contracted to erect and finish it. It was removed from the foot of Sixth street, the ship yard of Messrs. Bishop & Simonson, on the east river, on Thursday morning, Feb. 15, at 11 o'clock, to Whitehall slip, near the Battery, a distance of three miles, under the following interesting circumstances.

Notice was given only at dusk, the evening before, to some who had a desire to witness the removal. About 50 ladies, many belonging to the first families, and 170 seamen, sailed round in it. A steamboat (the Comet) with a band of music, provided by the sailors themselves, conveyed the sons of the ocean from Catharine Ferry, to the Floating Church, two miles off, "*round* "*the Hook.*" They landed on an adjoining wharf, and marched in procession, with their banners, into the building, opening to the right and left as they entered. Nearly all the seats seemed occupied, as if an occasion of public worship had called them together. Visitors and mariners and ladies were here mingled in the same group, and all appeared equally interested in the purpose, which was, to sail *three miles in a Floating Gothic Church, through the East to the North River.*

Just as the steamboat which was to take it in tow, had made fast her hausers to the timber heads of the boats on which it rested, and was ready to turn her wheels, the company within, at the suggestion of the Rev. B. C. C. Parker, the Chaplain, all rose up and commenced singing the 100th Psalm,

> "With one consent let all the earth,
> To God their cheerful voices raise," &c.

to the tune of Old Hundredth. The scene then became delightfully and irresistibly impressive. The voices of the ladies were sweetly mingling with those of the weather-beaten tars, in this animating concert of praise. The Church was slowly moving out of the dock on the waters; the shores appeared to recede, and vessels and ship yards seemed to be passing by, as the eyes turned towards the windows. The edifice fast receded from the wharf, and all felt the unwonted motion, while standing up in the pews, as it advanced into the middle of the East River. It was soon drawn by the tow boat into the current of the channel, and floated easily along with the tide, following it with scarcely resistance enough to part an inch rope. Now and then, it is true, one of the boats would strike, with rather an appalling shock, a cake of drifting ice in the stream, as they followed in the tow boat's wake, but the honest tars assured the ladies there was no danger, and entreated them *not to be alarmed.* "They could easily save them, if the boats should spring aleak;" of which from their firm structure, there was no more likelihood than of the sinking of a Liverpool packet. The wharves and shipping from foot of Sixth street, were passed in rapid succession, and the edifice moved onward at the rate of five or six miles an hour.

In one half hour it reached the Whitehall slip, where it was safely warped in by the seamen, and securely moored. It was then, after the people had all landed, closed for the day; and the next two days, and the Monday following, opened for the inspection of the public.

Probably 5000 persons visited it the first day, and from 7 to 12,000 in the whole, the next two; it being closed entirely on Sunday. It was not Mr. Simonson's intention to admit visitors on Monday, but at the urgent solicitations of many of his friends, he was induced to continue it open on that day till 5 o'clock P. M., at which time it was to be removed. It was difficult to determine which most attracted attention, and enlisted admiration. The beautiful symmetry and rare novelty of the edifice seemed to please every one. The admirably painted Gothic embellishments, and specimens of perspective, and apparent (for they were only apparent) deep recesses in the walls, were truly deceptive.—The very beautiful, appropriate and nicely chiseled marble font, near the Chancel rail in front of the Communion Table, in the shape of the capstan of a ship, was as much admired in its idea as execution; it was an object of universal attraction. On the drum-head of this novel design for a church was a shell of exquisite workmanship, sculptured from the same block with the shaft—executed by Messrs. Fisher & Bird, and the gift of St. Mark's Church in the Bowery. To this latter congregation, with that of St. Bartholomew's, the Church is also indebted for a bell; and to the munificence of the above named artists, for a beautiful and costly marble slab covering the Communion Table.

At 5 o'clock, P. M., on Monday the 19th inst., the edifice was again filled with about 200 ladies and gentlemen, and was towed by the steamboat Hercules, to Pike slip, on the East river, a mile and a half distant, in beautiful style, and placed in its permanent location in the dock, out of the reach of tides, ice and currents, and in contact with the adjacent shipping. A lease for a number of years has been taken of the owner, for which, as is necessary in such cases in the port of New York, to prevent the interference of a harbor master, the sanction of the city authorities had been obtained.

On the morning of Tuesday the 20th of February, a large number of ladies and gentlemen, many of them contributors to the funds for the building of the Chapel, assembled in the spacious and commodious reading room (100 feet long) of the Sailor's Home, 198 Cherry st., which is in the vicinity of the Floating Chapel. They here found the Right Rev. Bishop Onderdonk, and 32 of the Clergy of New York and Brooklyn. The ladies alone, there present, were escorted at 11 A. M., by about 180 sailors, who, on their arrival at the wharf, opened to the right and left, for them to enter first, and then followed into the Church. This group were seated before any other persons were admitted into the building—though the doors were literally thronged—it being the intention to fill the house on this occasion as far as practicable, as it will be hereafter, with the interesting and hitherto neglected class of men for whose benefit it was especially designed. In about 20 minutes afterwards, it being ascertained that every sailor near was admitted, the merchants and other gentlemen now waiting at the Sailor's Home, with the Bishop and his clergy, proceeded in procession, Mr. R. B. Minturn being at the head. On reaching the Chapel, the Bishop commenced the consecration services on the wide and convenient gangway plank, connecting the Floating Church to the wharf—followed by the clergy, who made the responses as the procession slowly advanced into the vestibule and up the aisle.

The following is from the Diocesan Record in the Churchman of February 24th:—

"The instrument of donation and request for consecration, by the managers of the New York Protestant Episcopal City Mission Society, was presented to the Bishop by Mr. George H. Bell, Recording Secretary of the Young Men's Church Mission Society of the City of New York, and read by the Missionary of the Church, the Rev. Benjamin C. C Parker. The sentence of Consecration was read by the Rev. William Berrian, D. D., Rector of Trinity Church, and the morning prayer by the Rev. Smith Pyne, Rector of Calvary Church, assisted by the Rev. B. C. Cutler, D. D., Rector of St. Ann's Church, Brooklyn, who read the Lessons; and the sermon preached by the Bishop. About thirty of the clergy were in attendance. The assistance of the united choirs of the Church of the Ascension, and St. Bartholomew's Church, added much to the solemnity and interest of the service. This Church, combining beauty and simplicity of appearance, and propriety and convenience of arrangement, to a degree constituting it an admirable model, was erected by the Young Men's Church Missionary Society, but that not being incorporated, the title to the Church was vested in and accepted by the incorporated City Mission Society, with the understanding by both parties, that should the former Society succeed in its application to the Legislature for an act of incorporation, and be adopted by the Convention as the Diocesan organ for missions to seamen in this port, the Church is to be reconveyed to them.

"This is believed to be the first instance of a Floating Church, constructed entirely in Church form. It is really a beautiful edifice, and has attracted very general public admiration. Its erection reflects great credit on the builder, Mr. Simonson, on the zealous body of young sons of the Church who provided the expense, and on the Missionary whose faithful services have contributed much to the interest felt in the cause." C.

New York, Feb. 22, 1844.

For the Churchman.

To the Right Rev. Benjamin T. Onderdonk, D. D.,

BISHOP OF NEW YORK.

My Dear Brother,—I was glad to receive, (yesterday,) your letter of the 24th of January, addressed to all our Bishops, desiring an investigation of your ordination of Mr. Carey last July. I am glad that you have made this demand. That act of yours ought to be investigated: for if by Mr. Carey's ordination a door has been opened through which the favorers of the decrees of Trent, the enemies of the Reformation may enter the ministry of our Protestant Church, and like Dr. Newman and his coadjutors in the British Critic endeavor to undermine as friends what they never could destroy as enemies, viz., the principles which our Fathers died to maintain, our whole Church ought to know it; the sooner the better. So great an evil being rightly investigated, and plainly perceived to be dangerous, you, my dear brother, would doubtless be among the first to confess and repudiate to the glory of God and the salvation of the souls of so many whom your high station and esteemed example must influence.

I am sorry that what I said in my pamphlet is thought by you to apply *solely* to yourself. You are under a mistake here. My remarks were in reference to the *whole case* of our apparent approximations to the errors of the Church of Rome, including not only your ordination of Mr. Carey, but also what was published from time to time in your accredited periodical, "the Churchman," eulogizing the British Critic and similar writings, and even the Mass-book itself. In my allusions I made no specifications; nor need I—my design was to warn the unwary (among whom were many hundreds and perhaps thousands whom I had been the means of bringing into the Church of God by holy baptism) of a public danger. Your casting reproach on those who have noticed with disapprobation your ordination of Mr. Carey for not conferring first with you and giving their advice in secret before making known their disapprobation in public, is, in my humble opinion, out of place. The case is not such as demands the application of the rule of our Lord to which you are pleased to refer. That rule respects private wrongs. The ordination of Mr. Carey was of a public nature, and the danger from it if contrary to *righteous rule* was *extensive* as well as public. It pervaded the length and breadth of our Church. Like as in a fire set on our prairies; to stop and enquire who had done it, and to advise and reprove in brotherly love every one whom we might think to be implicated, is malapropos. Better for the present to proclaim the fact; to call for help, and to extinguish the flame. After this let the inquiry take place—how it happened? Who did it? and with what intentions the fire was set?

Thus it is in the case before us; you yourself have proposed even to let the examination of Mr. Carey's ordination, which has awakened so much attention, take place; not in ILL but GOOD will.

In reference to the persons who are to be your *presenters*, I presume no one will shrink from a duty mutually requested, and for so good a purpose. The end is righteousness. The peace of the Church demands it. For myself I declare that having no ends in view but these, and feeling no other sentiments but those of regard and friendship for you personally, I am free to act on your trial in my canonical place. With these sentiments I subscribe myself,

Right Rev. and dear brother,
Your faithful friend and servant
in Christ Jesus our Lord.
PHILANDER CHASE, Senior Bishop.
Jubilee College, Ill., Feb. 15th, 1844.

P. S. I had written the above letter before seeing your "Pastoral," published in the Churchman of the third of February. By that it seems you have seen fit to make sad complaints to your people of my conduct towards you in publishing my "Letter to a Bishop" on the subject of Popery.

I hope they will not entirely condemn me nor consider my conduct as altogether without excuse; for many of them are very dear to me; and my ministrations among them when you were a youth, are remembered by me (and I hope by them) with much tenderness.

The excuse which I would most respectfully plead before them even while reading your "Pastoral Letter," so excellent in most other respects, is this—

1st. I did not think I was injuring you personally, or officially, when I wrote my "Caveats" against Popery in the letter alluded to.

2d. As to the crime of blaming a Bishop for his official acts, (if it be a crime,) I had your example to lead me to it. When I was in England in 1824, trying to obtain funds for an Institution of sacred learning in my then Diocese of Ohio, you wrote a much thicker *pamphlet* against me, and sent that pamphlet across the Atlantic even to London, that great city, wherein it was distributed with much zeal and great numbers among the Bishops, and Lords of the Council, Universities, and clergy, and people at large, so that if the good God had not raised up friends who thought differently from yourself in a way almost miraculous, my cause would have been ruined, and myself sent back in disgrace. You were then a "*Presbyter*," and signed your pamphlet as such. You therein publicly attacked me, a Bishop; and in no measured terms held up my conduct to public contempt.

Did I then on my return make this attack on me and my measures a pulpit matter? Did I "solemnly remonstrate to my brethren the Bishops of our American Church, and through them to that Church against this procedure?" Did I frame a "Pastoral Letter" in which to set forth my grievances and complain of the wrongs that had been done me? Did I thus by enlisting the sympathies of the Church seek to disturb her peace? No! No! If I had, the peace of my own mind would have been lost forever, and a series of great evils both public and private would have ensued. Thanks be to God for his restraining grace! Blessed be his holy name it was otherwise. And now dear brother, I entreat you to exercise the like restraining grace on the present occasion. Restrain your censures of my conduct when I called in question the correctness of Mr. Carey's ordination. Be willing that we should disapprove of your judgment when our object is evidently to keep pure the Church of God from Papal corruptions. Do not seek to justify what after all may be judged erroneous by inflaming the minds of your dear people against an innocent man, however humble he may be in worldly circumstances, who after all that is said and done, is your faithful friend and servant in the Lord.

PHILANDER CHASE.

For the Churchman.

Immanuel Church, Bellows Falls, Vt.

At a meeting of the Wardens and Vestry of Immanuel Church, the following communication from the Rev. Dr. Chase, respecting a dissolution of his connexion with this parish, was presented and read:

To the Wardens and Vestry of Immanuel Church:

Gentlemen,—Having received information from the ecclesiastical authority of the Diocese of New Hampshire, of my election to its Episcopate, and having, after solemn consideration, and taking counsel of judicious brethren, and especially of the Bishop of this Diocese, returned an answer of acceptance, I think it proper to lay the matter before you, and to offer my resignation of the rectorship of Immanuel Church, which I propose, if it meets your concurrence, shall take effect on Easter Monday next. In taking this step, gentlemen, I beg to assure you of the pain it gives me to propose the severing of the tender and affectionate ties, which have with so much happiness to myself, bound me to your Church through a long series of years. In coming to this conclusion, I am influenced, I trust, by the constraining demands of high and solemn duty, which do not seem to leave me at liberty to lean to motives of personal and local affection, or to considerations of worldly ease, or interest, or comfort. There appears to be a call upon me from the Church's great Head, to leave you; I shall do it with a heart overflowing with gratitude for innumerable proofs of affectionate confidence, and of kind indulgence towards my many infirmities and deficiencies. So long as I live I shall love Immanuel Church and all her children, and shall not cease to pray, that God will visit her with abundant gifts of his grace, and here cause many souls to be born again, and to be prepared for the crown of glory in his kingdom.

I have the honor to be, gentlemen, with great respect, yours in the Lord,

(Signed,) CARLTON CHASE.
Bellows Falls, Nov. 15, 1843.

Whereupon the following Resolutions, being offered, and maturely considered, were unanimously adopted.

Resolved, That the resignation of the Rev. Dr. Chase, as Rector of Immanuel Church be accepted, according to the terms stated by him.

Resolved, That in accepting the resignation of the Rev. Dr. Chase, we avail ourselves of the occasion to record our unanimous testimony to the fidelity, wisdom and efficiency of his pastoral labors in this parish during his connexion with it, extending to the long period of more than *twenty-four years.* The connexion on the part of the parish has been most happy, and excepting the pain of its dissolution, has left as little to regret, and as much to be thankful for, as can reasonably be expected in the lot of Christian Churches, and of Christian men, and we shall regard it as a great blessing to our parish, if the same harmony, and the same growth in grace, and in numbers, which have attended his labors, shall attend the labors of his successor in office.

Resolved, That in view of the higher and wider field of ministerial usefulness, to which our brethren in the Diocese of New Hampshire have elected our beloved Rector, and which he has consented (if it please the Divine Head of the Church) to occupy, we respectfully tender to him the assurance of our affectionate sympathies and our prayers for the blessing of God on his person and on his labors; while to our brethren in that diocese we would give our cordial testimonial of the worth and fitness for the holy office, of the individual whom they have, so much to our loss, chosen for their chief pastor.

Resolved, That the above be entered on the Church records, and that a copy of these resolutions be presented to the Rev. Dr. Chase.

The above is a true extract from the records.
ALEXANDER FLEMING, Secretary.

For the Churchman.

Mr. Editor,—I have been in the habit of receiving the "Spirit of Missions," edited by the Secretaries of our Missionary Committees, for several years. Of course I have generally looked through the numbers with some care, to see what is going on in the missionary department of our Church. But being a subscriber to one or two of our Church periodicals, I have invariably found all the important matters relating to our missionary operations presented in them. The thought then has often arisen, where is the necessity of continuing this publication, especially as it is a matter of very considerable expense. Allow me to call attention to this point. From the reports of the treasurers of our Committees it appears that during the period of some three years there were paid out on account of the "Spirit of Missions," over £4,300. Whether this amount was actually taken from the missionary fund, and appropriated to pay the expenses of that publication is what I cannot pretend to say. Perhaps the Committee will give the necessary information. As the present state of our missionary funds calls loudly for retrenchment and economy, I would suggest that this branch of expenditure be dispensed with. All the ends such of a publication can be reached by our Church papers.

ECONOMY.

For the Churchman.

Mr. Editor,—I have just risen from the perusal of pages 33–40 of the Bishop of Vermont's "Fourth Letter." The manner in which he there treats the Bishop of this Diocese is entirely unworthy of one holding the sacred dignity of the Episcopate. The repeated parade of the epithets "highly esteemed brother," and "respected brother," is too flimsy a veil to answer the purpose. The amount of the whole passage is simply this: that the Bishop of New York, like a weak, good natured man, has been hurried into an act of most serious official delinquency, because he had neither sense nor nerve enough to *do his duty.* Bishop Hopkins, after attributing to him a series of fond reasoning, in which he was weak enough to indulge a desire to gratify a pet candidate's wish to receive holy orders, illustrates his own superior intellectual powers by coolly exclaiming, "the answer to all this is sufficiently obvious." Indeed it is, good Bishop. But mark you: the answer—if I know him right, and I think I do—is not to our Bishop, but to your own exuberant fancy. Your *four letters* show you to be very expert at manufacturing *men of straw.* Bishop Onderdonk has not spent his days among us, without giving us abundant reason to know that you have herein done him palpable injustice. And we may well marvel at this, seeing that it is no secret that you have had abundant opportunities of knowing him; and therefore of knowing how utterly undeserved is the charge of weakness and of want of sense to discern, and nerve to perform his duty, which you have brought against him. Be pleased to remember, too, that this your assumed right to pass judgment touches several of your Episcopal brethren, by far the largest portion of the diocese of New York, and very many of the wisest, best, and truest of the clergy and laity of the American Church.

But, Mr. Editor, the blaze and crackling of the *four letters* have drawn me off from my correspondent. Let me then say to you and through you to all concerned, that I *protest* against the above mentioned pages of the Bishop of Vermont, as doing injustice to our Bishop. If I understand aright, there are mingled with the blood of the latter, ingredients ancestrally derived from *Holland* and from the *Huguenots.* Add to these his well known Churchmanship, and we have rules and measures of principles and conduct, which, unless his brother bishop thinks very meanly of his *intellect* and his *Church knowledge,* must, I think, satisfy him that he has done him *egregious injustice.* I will venture to say, and appeal to all who know Bishop Onderdonk, for the truth of the assertion, that he looked at the case in all its bearings—that he especially considered its connection with his official responsibilities—that he had a clear view and just appreciation of all the opposition which had been or might be raised against it, and went forward understandingly, honestly, and in the fear of God, *to do his duty;* ready and willing as his appeal to the Bishops shows, to meet all regular and canonical investigation. As the assuming of right of official judgment in the case by the Bishops of Illinois, Vermont, and Ohio, is totally irregular and uncanonical, Bishop Hopkins can hardly look for much respect being had for his sentence, by the Diocese of NEW YORK.

For the Churchman.

Mr. Editor,—Observing a statement of the Agent of the New York Bible and Common Prayer Book Society in the last Churchman, and having a great interest in the welfare of that institution, my curiosity led me to ascertain whether the expenses of the establishment increased upon the benevolent contributions; the result of my examination shows quite the reverse, as will be seen by the following statement, viz:

The gratuitous distribution as per last year's report:—

Of 749 Bibles, 519 Testaments, 7,455 18mo. Prayer Books, 199 8vo. Prayer Books, 37 Psalms and Hymns, value at the Society's price, - - - - - -	$2,516 77
Receipts by donations, collections and annual subscriptions, - - -	1,694 66
Distributed over the contributions,	$822 11

So far from the expenses having encroached on the benevolent contributions, they have distributed in value $822 11 more, for which they are indebted to their present system. I find on comparing the reports of late years there is a gradual increase, notwithstanding opposition. I hope and trust that the increase will be gradual and steady henceforward, and that the Society will be able to gladden the hearts of the missionaries, both within and without the diocese, with a larger supply than they have hitherto had. And now while on this subject, a very important thought has just come across my mind, what incalculable good could be done, if our worthy packet proprietors would increase the Society's list of patrons; each would be entitled to draw thirty Prayer Books annually, with the additional privilege of purchasing at 20 per cent. discount from the prices adopted by the Board, which would be a great acquisition to the cabin library, as well as a great accommodation and privilege to the passengers of enjoying the Sunday services. I hope a successful attempt thus to increase the list of patrons, will be immediately made.

B. G.

For the Churchman.

ISLIP, Feb. 22, 1844.

Rev. and Dear Sir,—Will you be so kind as to give place in the columns of the Churchman, to the annexed list of donors to St. Paul's Church, Patchogue—and will you grant me the farther favor of saying a few words in your paper, in behalf of the effort to establish the Church in that village.

The building which has been in progress for some months is nearly completed—but our funds are quite exhausted, and still need a few hundred dollars to accomplish our wishes. It has been a hard struggle, from the fact, that the few Churchmen in the village, being so long deprived of their privileges, and having become somewhat identified with the sects, were not a little alienated from the Church. Then, too, there is Millerism, and all the other isms, while combined against the Church, are warring among each other, and in their struggles for victory, creating distractions and divisions, heart-burnings and separations. The Church, therefore, seems, in the Providence of God, to be establishing among them just at the right time, and will no doubt make for peace, as she now seems to be drawing the eyes and hearts of quite a number to her peaceful habitation. Long Island, especially this part, and all to the east, has been entirely neglected by the Church; I was the first minister of the Church that ever preached in Patchogue, and this a little more than a year ago. The result of the effort is, that now we have an organized congregation and a church nearly completed, neat and commodious, but yet economically built, not exceeding in cost thirteen hundred dollars. So it might have been in every town and village on this southern shore.

I herewith transmit the before-mentioned list, and remain, yours, very truly,

D. V. M. JOHNSON.

The undersigned in behalf of the Wardens and Vestrymen of St. Paul's Church, Patchoque, L. I., thankfully acknowledges the receipt of the following sums, to aid in the erection of their Church:

From Moore & Lenington, $5; Thomas Bloodgood, $5; L M Hoffman, $5; cash, $3; Mr King, $5; Mr Van Nostrand, $5; cash, $2; cash, $1; Mr De Wolf, $5; W J Cornell, $5; H Messenger, $10; W B Cooper, $10; F T Peet, $3; Mr Minturn, $20; Mr Woodhull, $5; G Fox, $2; Mr Swift, $2; J F Halsey, $3; Mr Van Wincle, $2; Mr Taylor, $5; D H Arnold, $5; R E Mount, $1; Mr Moore, $5; cash, $1; cash, $5; N. Barker, $5; Henry Young, $5; Charles Addoms, $5; Isaac Jones, $100; cash, $30; D A Cushman, $5; Floyd Smith, $2; Daniel Oakley, $3; cash, $5; Mr Messenger, $10; F C Tucker, $10; Johnathan Thompson, $5; George Newbould, $5; Mr Thompson, $5; Frederick Griffing, $5; cash, $5; Chauncey Moore, $5; Henry Eddy, $5; D Spencer, $1; collection in St George's Church, Hempstead, $23 26; collection in St Luke's Church, Brooklyn, $43 77. Total, $403 03.

A few hundred dollars more would strengthen the hands and cheer the heart of the Missionary, by enabling him to complete this undertaking. As the resources of a new and feeble parish seem exhausted, may we not hope for farther aid from the friends of the Church abroad.

Donations may be left with Thomas C. Butler, 20 John street, New York.

D. V. M. JOHNSON,
Missionary at Islip.

Islip, Feb. 22, 1844.

To the Editor of the Churchman.

In your paper of February 24th, I notice under the head of "The Bishopric of Lichfield," a statement calculated to injure the character for consistency and good Churchmanship of one of the Church's ablest lay supporters. In every English paper deserving of confidence and likely to be well informed on such a subject, the following two lines are appended to the same report, which I trust you failed to notice, and to which I beg to be allowed to call your attention. "We mention the report only to give it a flat contradiction; for there is not a syllable of truth in it from beginning to end."

Yours very respectfully,
AN ENGLISH CHURCHMAN.

THE CHURCHMAN.

New-York: Saturday, March 9, 1844.

THE CHURCHMAN.—The Fourteenth Volume commences on the first of March next. At the commencement of the current volume we were compelled to strike a number of names from our list, for non-payment. We find it necessary to pursue the same course at the commencement of the next volume. All who are three years in arrears, without respect of persons will be discontinued on the first of March until their bills are paid. Agents who have made collections will please inform us of the same without delay. THE PUBLISHER.

THE CHURCHMAN this week enters on the commencement of a New Year, and its friends will be gratified to learn that never from its first establishment has it been, as respects its business concerns, in so flourishing a condition as at present. It entered on the last year with a gloomy prospect. Its number of subscribers was greater than at any previous time, but there had been, notwithstanding, for two years previous, a diminution in its receipts. This led to the resolution on the part of the proprietors, to strike off the names of all subscribers who for three years or more had not paid their subscriptions; a measure which was adopted with exceeding reluctance, and only from a sense of imperative necessity. Notwithstanding the large number of subscribers from whom we were then compelled to separate, the present year opens with a subscription list very nearly equal in number to that of the last year, and of course much more available. From a standing advertisement prefixed to the editorial head, it will be seen that the same measure is again adopted in regard to delinquent subscribers. The rule, we are aware, operates severely on many who are strongly desirous to receive the paper, and really cannot afford to pay for it; but as the journal depends for support exclusively on its subscription list and advertisements, it is impossible it should be conducted without the rigid enforcement of the rule. Our clerical subscribers are probably aware of another rule by which the inconveniences of this may, in their case, be avoided; which is, that every person enclosing twelve dollars in advance is entitled to five copies; which is equivalent to one copy gratis for every four paying subscribers. Missionaries will find it difficult to avail themselves of this privilege, and we know not how to meet their case unless some rich subscribers will become responsible for extra copies, which would be faithfully transmitted to those who desire them and cannot pay for them. The proprietors cannot do this, as they find that the success of the paper requires on their part the most rigid economy. If the number of subscribers were doubled, (as it easily might be by every paying subscriber obtaining another as good as himself,) we should at once greatly enlarge the size of our paper, and thus be enabled to bring before our readers many matters and documents of great interest, which we are now constantly, and most reluctantly obliged to withhold.

The Protest—Again.

We take the annexed from the Commercial Advertiser of March 2d.

From the Protestant Watchman.

Opinion from England on the Construction of the Rubrics in the Ordination Service.

An opinion upon points connected with the ordination held in St. Stephen's having been recently received by a friend of the undersigned, and a copy having been sent to them as relating to a matter of mutual interest, they deem it proper to make it public, with a few explanatory remarks. The questions contained in the document were communicated to the Rev. William Dealtry, D. D., Chancellor of the diocese of Winchester, with a request that he would obtain the best legal opinion upon them. The case was taken by this reverend gentleman to Doctor's Commons, and having been prepared by Messrs. Fox, Mundell and Fox, proctors, was submitted, and the joint opinion of the very eminent civilians whose names are signed to it was obtained. The paper is endorsed by them thus: "For the joint opinion of her Majesty's Advocate and Dr. Jenner,"—and the brevity of the replies, it may be proper to remark, is according to the usage in similar cases. As no copy of the American Book of Common Prayer was at hand, the opinion is based upon the rubrics and ordinal of the English Prayer Book, which circumstance affects neither its pertinency nor force.

HENRY ANTHON.
HUGH SMITH.

New York, Feb. 27, 1844.

The Form and Manner of Ordering Priests.

When the day appointed by the Bishop is come, after morning prayer is ended, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted priests; how necessary that order is in the Church of Christ, and also how the people ought to esteem them—in their office.

First the Archdeacon, or in his absence, one appointed in his stead, shall present unto the Bishop (sitting in his chair near to the holy table) all them that shall receive the order of priesthood that day (each of them being decently habited) and say—

Reverend Father in God, I present unto you these persons present, to be admitted to the order of priesthood.

The Bishop.

Take heed that the persons, whom ye present unto us be apt and meet, for their learning and godly conversation, to exercise their ministry duly, to the honor of God, and the edifying of his Church.

The Archdeacon shall Answer:

I have inquired of them, and also examined them, and think them so to be.

Then the Bishop shall say unto the People:

Good people, these are they, whom we purpose, God willing, to receive this day unto the holy office of priesthood; for after due examination, we find not to the contrary, but that they be lawfully called to their function and ministry, and that they be persons meet for the same. But yet if there be any of you who knoweth any impediment or notable crime, in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God, and show what the crime or impediment is.

And if any great crime or impediment be objected, the Bishop shall surcease from ordering that person until such time as the party accused shall be found clear of that crime.

Then the Bishop (commending such as shall be found meet to be ordered to the prayers of the congregation,) shall with the clergy, and people present, sing or say the Litany, &c.

Some difference of opinion prevails as to the interpretation of the words in the above address by the Bishop, beginning "Good people, these are they whom we purpose, &c., if there be any of you who knoweth any impediment or notable crime, &c. &c." and also as to the parties addressed under the description "people" or "congregation," whether it includes the clergy present as well as the laity.

Your opinion is requested on the following points:

1st. Does that call embrace clergymen as well as laymen?

Looking at the object the Bishop must be supposed to have in view IN MAKING *the call, we are of opinion that clergymen as well as laymen are included.*

2d. May an impediment of a purely doctrinal nature, as Romish heresy for example, be stated?

We think that such an impediment, if it exist, may and ought to be stated.

3d. In case the impediment has been stated privately to the Bishop already, and he has satisfied himself about it, and chooses to ordain, does that take away the right of a public statement?

In the case here supposed, we think that neither the right nor the duty of a public statement is taken away.

4th. When such an impediment is stated under such circumstances, supposing the right to make the statement, may the Bishop proceed, or is he bound to suspend the ordination?

We are of opinion that the Bishop is bound by the rubric to "surcease from ordering" where the alleged impediment is of such a nature as to disqualify the person against whom it is objected (if the same be proved) from obtaining priest's orders, notwithstanding any previous inquiries on the subject.

The Bishop must, however, be allowed to exercise his discretion as to the effect of the alleged impediment, and unless it is of a serious nature, we see nothing to prevent his proceeding with the ordination.

JOHN DOBSON,
HERBERT JENNER.
Doctor's Commons, Dec. 14th, 1843.

An opinion of "Her Majesty's Advocate," and Sir Herbert Jenner, introduced to the American public by the Rev. Drs. Anthon and Smith, and alleged by them to be "upon points connected with the ordination at Stephen's," will probably be thought by many to be of sufficient importance to receive a passing notice in our columns.

The decision of Sir H. Jenner in the case of Mastin vs. Escott, taken in connection with the process by which he arrived at it, has prepared us for almost any thing in the way of Church radicalism from the Erastian courts of England. In the present "opinion," however, we see scarcely the shade of a point from which to dissent, or in which we have not already expressed our concurrence.

1. The reply to the first query expresses the opinion that clergymen as well as laymen are included in the call of the bishop. This we have allowed from the first; the call is made on all present, though not on clergymen *as such,* and any man, lay or cleric, who knows of any "impediment or notable crime" in the candidate, disqualifying him for ordination, is bound to state it.

2. The answer to the second question accounts "Romish heresy" to be an "inpediment" to ordination. Our admission was much fuller; for we took the ground that *heresy,* all heresy, was a *crime,* and of course a total disqualification for orders. The reference of *heresy* to the head of *impediment* instead of *crime* is the only point on which we find ourselves in collision with Dr. Dobson and Sir H. Jenner.

3. The third question supposes a case which has never yet come under our notice; but to the answer to which we entirely subscribe.

4. The answer to the fourth question proceeds, with the exception of the last paragraph, on the assumption that heresy is proved against the candidate; in which case no one, we presume, will deny that the bishop is bound "to surcease from ordering."

1. Of the last paragraph we shall speak presently. But first we ask what has all the above to do with the ordination at St. Stephen's? The call of the bishop says: "If there be any of you who KNOWETH any impediment or notable crime," &c. Did the two clergymen who protested against the ordination at St. Stephen's KNOW of any disqualification in the candidate, and did they rise, as clergymen or laymen might have risen, as *witnesses* to a FACT, capable of proof by testimony? Nothing of the sort. They went to the Church merely *as* clergymen, *as* "Doctors in Divinity," to object to the ordination of a candidate on the ground that he held sentiments which *they considered* "not conformable to the doctrines of the P. E. Church, &c., and in too close conformity with those of the Church of Rome." The Rev. gentlemen who made this protest must surely see that there may be a difference between the doctrines of our Church and *their construction* of her doctrines; and if they still hold the opinions which they have been hitherto understood to hold, they must know that there are persons in the Church, who would make the same objection to their ordination which they made to that of the candidate at St. Stephen's.

2. In the case of the candidate at St. Stephen's did there exist any such obstacle as "Romish heresy?" The two gentlemen who made the protest well know that such a charge is denied as a calumny. There are many Romish heresies struck at by our articles, not one of which was held by the candidate. And what is more remarkable is, that neither in their protests, nor in their previous communications to the bishop, (as published in the "Statement of Facts," &c.,) nor (to the best of our remembrance) in the examination of the candidate, was one word said about "Romish heresy." The word *heresy* has been apparently introduced into the second query for the sake of obtaining such an answer as the querists desired.

3. Did Drs. Anthon and Smith state to the bishop the fact that the candidate held Romish heresy? Did they seek to prove this fact by the testimony of witnesses who knew of his abetting it either by word or writing? Nothing of the sort. The candidate, in the present instance, had no disguise; he freely avowed all his opinions in their strongest form; he declared his readiness, in entire consistency with them, to subscribe from the heart the Liturgy and Articles of the Church; and both the bishop and all present at his examination, except Drs. Smith and Anthon, thought he might do so with a sound conscience. All that Drs. Smith and Anthon could say was that *they considered* these opinions (which have been *proved* to have been held by the ablest divines in our Church) to be indicative of *Romish tendencies,* to be "contrary to the doctrines of the Protestant Episcopal Church, &c., and in close alliance with the errors of the Church of Rome." We know not what meaning the Rev. Drs. Smith and Anthon may attach to the word *heresy,* but we are unwilling to doubt that Dr. Dobson and Sir Herbert Jenner understand by it a *damnable error,* flatly contradictory to Scripture, or to the Liturgy and Articles of the Church. We add that if the best and purest men in the Church may hold *heresy,* without knowing it to be such, the Church itself is not fit to be trusted, and every man who desires the salvation of his soul ought to abandon it.

4. Did Drs. Smith and Anthon, renew in St. Stephen's, the statement of a fact which was a disqualification for orders, of which the bishop had been before apprised, and in the face of which he determined to proceed, and did proceed, to the ordination? If so, why has not the bishop been impeached for disregarding the statement and for proceeding with the ordination? Is our Church really in so wretched a condition that one of her bishops may with impunity ordain a heretic or a Papist? If we thought this, we would not remain in the Church an instant. But we have full assurance of the contrary. We believe that our Liturgy and Articles are an impregnable bulwark against Popery and heresy of every description. Only we will not consent that the Rev. Drs. Smith and Anthon, or rather the semi-infidel populace to whose passions and prejudices they have made their appeal, should put upon us *their construction* of the Articles. In other words, we choose to confess our faith in the Church and Word of God, and not in the World and Public Opinion.

We see nothing in the above "opinion" which bears on the ordination at St. Stephen's, except the last paragraph. All the rest goes on the supposition of there being a disqualification which was *capable* of proof, and which *was* proved. In the ordination of St. Stephen's nothing of this sort was even alleged. The last paragraph, however, supposes a case like that which really occurred. It supposes an objection to be alleged of the nature and effect of which the bishop is to judge; a case which is left to the bishop's discretion. In the case of heresy, however, the bishop is not to judge, the Church having already determined its nature and effect; in such a case the bishop has no discretion, but is bound simply to carry out the judgment of the Church; and if in the teeth of her regulations he ordains a Papist or a heretic nothing can screen him from impeachment and punishment. But if the objection be one of a doubtful and debateable kind; if it be one which cannot be proved to the satisfaction of competent and disinterested men; if it be one which may be founded in the ignorance or vanity or factiousness of those who make it; if, in short, it be one in regard to the nature and effects of which the bishop *may* exercise a discretion, why then say Dr. Dobson and Sir Herbert Jenner, "The bishop MUST be allowed to exercise his discretion." Truly we wish we may never have more reason to dissent from an opinion of "Her Majesty's Advocates."

Heresy, forsooth! Here is one of the best and purest of men; a man brought up in the bosom of the Church; educated in her highest school of divinity; feeding for years on the works of her most famous divines; inferior himself to none of her living sons for depth and solidity of mind, and every talent that can promise eminence in his profession, and enriched with stores of learning such as are rarely, very rarely to be found in one of his years; and ardently desirous to devote his life to the service of his Church. Such a man, on the very eve of his ordination, is abruptly assailed by one who had enjoyed his confidence, who had been his pastor, and ought to have been his friend, and is reported to the bishop as one unfit for orders, in consequence of a sudden discovery of his Romish tendencies! The charge is examined deliberately, repeatedly, thoroughly, and proved to be unfounded; the candidate's heart, from the clearest tokens that could be had, being proved to be true to his Church; the opinions which were offensive to his accusers, being shown to be within the limits of the Church's liberty; such as are known to have been held by many of her greatest divines, living and departed; and such as, if prohibited, would render her communion intolerable to every Catholic Christian, not to say to every man of generous mind. The bishop, after the most patient and courteous audience of all objections resolves to ordain the candidate, as indeed he could not help doing without being recreant to truth and righteousness, and to the most solemn obligations of his office. The young man's accusers, still bent on defeating his ordination, and thwarting the bishop's purpose, present themselves in church on the day of ordination, and there avail themselves of the rubric, in order to repeat their already refuted charges, and, if possible, to turn their bishop from his solemn and deliberate purpose. At the very moment when the Church of God, (which is whole and entire in every place, and in which an ordination *cannot* be honestly conferred that is not the result of her collective and concentrated wisdom,) is about to set the seal of her approval and authority to a son whom she had nurtured in her bosom, and trained with her choicest lore, and when her executive had summoned the people to declare it they knew "any impediment or notable crime," rendering the candidate unworthy of the trust he was about to receive, the two presbyters rise to state, what? an incestuous connexion? an impure birth? intemperance? licentiousness? heresy? Oh no! Such *impediments* were for the *dark ages;* such *crimes* were not named. But they rise and repeat the charge of Romish tendencies; of opinions cherished contrary to his own Church, and in too close alliance with the Church of Rome; a charge which supposes either dissimulation in the candidate and perfidy in the bishop who ordained him, and treachery on the part of the other bishop and clergy who consented to the ordination, or the utter insufficiency of all those bulwarks which the Church has provided for guarding the purity of her ministry. Thus while the Church sets *her* seal of approval on the candidate, his accusers avail themselves of a rubric (intended for a very different purpose) to fix upon him *their* brand of infamy; while THE CHURCH sends him forth as a faithful minister of CHRIST, *they* give him him a stigma that blasts his reputation and ruins his professional prospects. Put *this* case to Dr. Dobson and Sir Herbert Jenner, and see if they would not tell you that such an act was *a disturbance of public worship,* an act of insubordination and contumely! Put *this* case to any honest jury of the country, and see if they would not award damages to the injured party.

Months roll by; the ordination is publicly discussed; the main grounds of the ordination are known; (the *whole* cannot be known, for the bishop himself, the only man who can fully state them, has never yet spoken on the subject;) the bishop is sustained in his course by almost all the clergy of his diocese; but do the clergymen who thus opposed their Church show one sign of contrition for their conduct? Are they willing even to accept the overtures of their brethren, and let the matter rest without hearing from them another syllable of complaint or reproach? No: but urged on by the cheers of an ignorant and venal press and the plaudits of the Church's congregated enemies, they come forward at this day and publish an opinion from English civilians, founded upon an *exparte* statement, and adapted to meet a *supposed* case of HERESY! Romish tendencies, and opinions believed by two clergymen to be contrary to the doctrines of the Church, and approximating to the errors of Rome, are too vague a thing to obtain the opinion which they need, and the candidate, now a minister of CHRIST, must be branded with *heresy,* and their bishop must be held up to the scorn of both hemispheres for ordaining a *heretic,* a *Romish heretic;* which must mean at least one who believes in the carnal presence of CHRIST in the Eucharist; who advocates the idolatrous worship of the Saints; who believes that the souls of the wicked may be saved by a purgatorial process (aided by masses) after death, or who believes in the infallibility of the Church of Rome, or some other of the many heresies which are prevalent among Romanists, and condemned in our Articles. What less than this could Dr. Dobson and Sir Herbert Jenner understand by the term "Romish heresy?" And yet the two gentlemen whose card is prefixed to their opinion *know* that not one of these tenets was held by the clergyman whose ordination they thus continue to agitate.

What secret object there may be at the bottom of this agitation we know not; what secret springs may be in operation which thus prolong it, we care not; but we can tell all concerned in it that if they expect the Church to quail before the dictation of the world; to disown a son whom she has brought up in her bosom and clothed with the ministerial commission; to abandon a principle on which she has consistently acted from the Reformation to the present day; to turn her bishops from herself, and bid them seek instructions from the public in the discharge of their gravest duties; if they expect any thing of this sort, (and nothing short of this can accomplish their end,) they will be disappointed. The more they agitate the matter, the worse will it be for them. The Church grows by opposition from the world; it is what she expects, what she needs; and the more she has of it, even if it involve her faithful sons in temporal destitution and worldly contempt, (so she be clearly and consistently carrying out her principles,) the better will it be for her. That they "by whom the offence cometh" should be her own children, is indeed a sad consideration, but not calculated to intimidate her or to render doubtful her eventual triumph over her enemies.

South Carolina.—A letter, published in the Banner of the Cross gives us the following further account of the proceedings of the late Convention, which reflects additional lustre on the character of Bishop Gadsden.

"In Convention.—*Monday, Feb*, 19. * * * * To-day, a string of resolutions were introduced by a lay delegate, a member of St. Peter's Church, based upon the ordination of Mr. Carey. As the individual, though an excellent lawyer, is no theologian, and has but recently taken any interest in the affairs of the Church, no one is at a loss *here* to know who was behind the scene, drawing the wires. The resolutions were artfully drawn, and, it was manifest to every one, contained an implied censure of Bishop B. T. Onderdonk. Our Bishop refused to receive them, and in a calm, dignified, and energetic manner, stated his reasons; adding, that so long as he presided over the deliberations of that body, he would *never* receive any resolutions, which either directly or indirectly, alluded to, or censured, the conduct of a brother bishop: and if the alternative was, between doing so and leaving the chair, he should pursue the latter course. The mover insisting upon their reception, the Bishop resigned his seat, and the chair was taken by the Rev. Dr. Hanckel. A vote by orders was then taken upon the reception of the resolutions, and they were not received, and no minutes as to them allowed to be entered on the Journal. We have other exciting topics before the Convention, which will sit to-morrow, and adjourn over to Thursday, 22d, Wednesday being the first day in Lent. I write in haste, to be in time for the mail."

Encouragement to Missions.—*Another* zealous and devoted layman, high in civil station, residing in the northern part of this diocese, writes to the bishop as follows:

"You may rely upon it we are aroused to action in the north, and ask for the prayers and co-operation of our brethren. Give us a helping hand, and we will, under the blessing of our Heavenly Father, plant the standard of the Cross in this hitherto neglected section of the diocese."

Bishop Chase, as we gather from his letter in another column, declines to be one of the Presenters of Bishop Onderdonk, though ready "to act in his canonical place," i. e. as Senior Bishop to preside among the judges in case the presentment is made.

We have for some time delayed the article on the Spottiswoode Society, in the hope of accompanying with it a more particular account of the works which it is proposed to republish. For the present we can only express the earnest wish that the enterprise may find extensive encouragement in our Church.

"New Englandism not the Religion of the Bible," is the title of an able defence of Bishop Brownell's late Charge, which may be had of Stanford & Swords, and Burgess, Stringer & Co.

The Apostolical System of the Church Defended, in a reply to Dr. Whateley on the Kingdom of Christ, (H. Hooker, 178 Chesnut street, Phil.) is a very able and thorough performance.

Clerical Changes.

Rev. A. Harriman, Jr. having accepted a call to the rectorship of St. George's Church, Hempstead, L. I, requests all letters and papers for him to be directed accordingly.

The Rev. A. K. Putnam, of Pottsdam, New York, has been unanimously elected rector of Immanuel Church, at Bellows Falls, Vermont, and has signified his acceptance of the same.

For the Churchman.

St. John's Chapel.

On Sunday morning next a collection will be made for the benefit of the *Protestant Episcopal Tract Society*. By a reference to its 34th Annual Report, it will be seen that its publications were 10,000 Church Almanacs, and 2,844,000 pages of Tracts. Its gratuitous distributions 1,800,477 pages. Its sales for cash 1,035,859 pages; and that eight new Tracts were adopted the past year. The payments the past year $2,243 01, with indebtedness at the commencement $458 15, amounted to $2,701 16. The receipts from churches, donations, subscribers, legacy, and sales by the Agent, amounted to $2,408 20; leaving the Treasurer in advance at the commencement of the present year $292 96.

The amount of gratuitous distribution exceeded in value $136 31 the whole amount of receipts other than the sales, thereby showing that the expenses of the agency are more than supported by its own operations and sales.

The total quantity of Tracts printed by the Society to the first of October last, was *thirty-seven millions, six hundred and eleven thousand and sixty-eight pages*.

The increasing demand for the Tracts and the importance of them, more especially to missionaries and feeble parishes, make the claims peculiarly strong on those Episcopalians who have the ability to give, to aid those less blessed with this world's goods.

The liberality of the friends of the Church institutions is earnestly solicited.

For the Churchman.

Circular.

To the Clergymen in Indiana, Missouri, Wisconsin and Iowa, who are connected with the Board of Missions.

Nashotah Lakes, Wisconsin, Feb. 14th, 1844.

Rev. and Dear Brethren,—I request your attention to the resolutions of the Board of Missions, and the blanks, which were lately forwarded to you. Let your reports be as full as circumstances will possibly permit, and let me receive them by mail at St. Louis, Missouri, the 1st of April. And be sure that the duplicates are at the office of the Secretary in New York, No. 281 Broadway, on the same day, the 1st of April.

It will be difficult for some of you, I am aware, to answer all the inquiries, especially as I have had no opportunity to consult with you concerning them, having only found the bundles of resolutions and blanks the 18th December, the day I left St. Louis for my northern visitation.

Not a few of you have lived for years upon a smaller income than the Board think you ought to receive. Your economy and self-devotion are beyond all praise. I know your anxiety to accomplish the Master's work, and your unwillingness to abandon the stations where in faith and patience, and with much fervent prayer you have labored. I beg you amidst all your hardships, trials and disappointments to persevere. What each one of you considers necessary to sustain himself and family for six months you will please to state, and you can communicate to me in full your views and desires in relation to your respective missions.

Your affectionate friend and Brother,

Jackson Kemper.

For the Churchman.

Sermons by the Right Rev. Father in God, Joseph Butler, *D. C. L., late Lord Bishop of Durham.* New York: Robert Carter, 58 Canal Street. 1844. pp. 303. 8vo.

For the publication of these standard sermons, in so cheap and readable a style, Mr. Carter is entitled to the thanks of the student, particularly the student of theology. It is surprising that the general use and wide spread reputation of the *Analogy* should not have found a greater number of readers for the discourses of the same author. The man, we will venture to say, who has mastered and appreciated the former, will abate nothing in his admiration of Butler, by the attentive study of the latter. In both, there are the marks of the same profound, vigorous, and comprehensive mind—the same high resolve to plead, in the court of conscience and the reason, the sacred cause of religion and virtue. In a liberal course of ethical reading these discourses deserve, and indeed, *demand* a place. Their *style* has often been made matter of objection. The good bishop seems, indeed to have given but little attention to the dress and drapery of his thoughts. This, however, will not repel the steady seeker after truth. Let the student *digest* these sermons, and he will rise from his task a stronger and a better man. In passing, we cannot but remark, that the sermons before us may remind the members of modern congregations of the *solid food* which in other days was wont to be dispensed from the pulpit. Shall the days of *strong meat* return? T.

From the London Church Intelligencer.

The Spottiswoode Society.

Instituted at Edinburgh, June 9, 1843.

PATRONS.

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The Right Rev. David Low, L.L.D., Bishop of Moray, Ross, and Argyll.
The Right Rev. Michael Russell, L.L.D., and D.C.L., Bishop of Glasgow.
The Right Rev. David Moir, D.D., Bishop of Brechin.
The Honorable and Right Rev. the Lord Bishop of Kildare.
The Lord Bp. of Down, Connor, and Dromore.
The Lord Bishop of Meath.
The Venerable the Archdeacon Manning.
The Right Honorable Lord Lindsay.
Sir James Ramsay, Baronet, of Bamff.
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John Spottiswoode, Esq., of Spottiswoode.
James Loch, Esq., M.P.

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VICE-PRESIDENT.

The Rev. J. Boyle, B.C.L., Incumbent of St. Mark's Portobello.

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SECRETARY.

Robert Campbell, Esq., Advocate, Edinburgh.

TREASURER.

George A. Esson, Esq., Accountant, 56 George street, Edinburgh.

LAWS OF THE SOCIETY.

I. The Society (taking its name from the first duly consecrated Scottish Archbishop after the Reformation) shall have for its object the revival and publication of the acknowledged works of the Bishops, Clergy, and laity of the Episcopal Church of Scotland, and rare, authentic, and curious MSS., pamphlets, and other works, illustrative of the civil and ecclesiastical state of Scotland.

II. The Society shall consist of 2,000 members, or of such other number as the Committee may afterwards determine, being subscribers of one pound annually, to be paid in advance, on the first day of January in each year. The first annual subscription to be paid to the Treasurer, on or before the first of January, 1844.

III. The management of the Society shall be vested in the president, vice-president, treasurer, secretary, and council, who shall together form the Committee of the Society, with power to make by-laws, to supply all vacancies, and to add to their number from among the body of subscribers; the whole number of the Committee not to exceed fifty, seven of whom shall be a quorum; it being provided, that none shall be eligible as members of the Committee who are not in communion with the Scottish Episcopal Church.

IV. The annual subscriptions shall, in the first place, be applied in publishing such works as the Committee shall sanction, with biographical sketches, prefaces, essays, and notes, where these may be thought necessary.

V. The publications shall be edited by persons competent to the task, and who shall be members of the Scottish Episcopal Church, or of Churches in communion with the same. The selection of editors, and the terms to be paid for editing the respective works, with all other arrangements, shall be left to the decision of the Committee.

VI. The accounts of the receipt and expenditure of the Society shall be examined annually by two auditors appointed by the Committee, and a statement circulated among the subcribers.

[The law by which it was proposed that any surplus accruing after publication of four octavo volumes annually, should be applied to purposes connected with the Scottish Episcopal Church, has, at the suggestion of several friends of the Society, been abolished. The whole funds will be devoted to the literary purposes of the Association.]

It is calculated that if the anticipated number of subscribers be obtained, four octavo vols., of at least 500 pages each, will be delivered annually to the subscribers.

Copies of the list of works proposed to be printed, may be had on application to the treasurer, secretary, or any member of the Committee; or any of the agents of the Society.

Persons intending to become subscribers, are requested to forward their names and addresses at the earliest convenience, to the treasurer, secretary, or any member of the Committee, to Messrs. Gallie and Bayley, booksellers, 69 George street, at whose shop is the principal depôt; or to T. G. Stevenson, bookseller, Princes street, Edinburgh; to Messrs. John Smith & Son, 70 St. Vincent street, Glasgow; to Messrs. A. Brown & Co., Union street, Aberdeen; to Mr. James Darling, 22 Little Queen street, Lincoln's Inn Fields, or to Mr. John Leslie, London; to Deightons, Cambridge; to J. H. Parker, Oxford. The Society is at present extending the number of its depôts, at which the books will be delivered without any additional expense.

St. John's Church, Brooklyn.—We are informed that the Rev. E. M. Johnson, Rector of St. John's, will preach a sermon next Sunday evening on "Points of difference between the Anglican and Roman Churches." A clear and dispassionate consideration of this subject, will be a welcome and appropriate theme to many of all sects, who desire to know the origin, purport and extent of those differences which have been followed by such momentous consequences to the Christian world. There is no controversial object in the delivery of this discourse, the Rev. gentleman only desires to put his hearers in possession of historical facts that truth may guide their judgments and direct their hearts. The Rev. Mr. Johnson is well fitted for the discharge of the duty he has undertaken, and we would advise all in search of information upon this interesting and important topic, to listen to the discourse next Sunday evening.—*Brooklyn Daily Adv.*

Preparatory Education of Candidates.

The Education Committee of the Society for Promoting Religion and Learning in the State of New York, would herewith give notice that they hold as yet unfilled several rights of free tuition in various Colleges and Collegiate Schools in the State and City, also in Washington College, Conn. Application to be made for the same by letter, addressed to the subscriber, from the individual himself, enclosing certificates both from his clergyman and Academic Instructor, testifying to character, talents, attainments, and attachment to the Church.

The above appointments are without present stipend. Their value consists in free tuition, and in having the name of the incumbent entered on the books of the Society as a candidate for a Seminary scholarship on quitting College.

John M'Vickar,
Chairman of Ed. Com., 8 College Green.

Bishop Onderdonk requests that those Deacons of the Diocese who expect to apply for Priest's Orders in the course of the ensuing visitation season, will give him immediate notice thereof.

He also requests information of what consecrations of churches will be expected, with notice of the times when it is supposed they will be in readiness.

To Correspondents.

"G. B." "G." "S. G." "τ." and "A Churchman of the West," are received.

A notice of Mr. Newman's Sermons is deferred until next week.

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt Rev. Benjamin T, 106 Franklin.
Abercrombie, Richard M., Harlem, 4th avenue, at A. Howe's
Anthon, D D, Rev Henry, Second Avenue, corner o 10th street.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G.T., corner Tenth st. and Fifth Avenue.
Berrian, D D, Rev William, 50 Varick.
Bruce, Rev. Vandervoort, 750 Broadway.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Carey, Rev. Arthur, 101 Charlton street.
Dowdney, Rev. John, 20 John st, and Williamsburgh.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Hackley, D. D. Rev. Charles W., 3 College Green.
Haight, Rev Benjamin I., 3 Rutgers Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Higbee, D. D., Rev Edward Y., 159 Chambers.
Hobart, Rev. J H., 697 Broadway.
Hoyt, Rev. R., 38 Forsyth street.
Huddart, Rev. R. Townsend, 422 Houston.
Jackson, Rev. C. D., 255 Greene, near Waverly Place.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, Fifteenth st near Third Avenue.
Milnor, D D, Rev James, 82 Beekman.
Moore, Rev. Jacob D. L. M., 1 Greenwich st.
Morris, Rev William, 76 Varick.
Nichols, Rev. Edwin A., 238 Twentieth street.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 29 St. Mark's Place.
Parker, Rev. Benjamin C. C., 97 Watts street.
Peck, Rev. Isaac, 139 Grand street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue
Richmond, Rev William, Bloomingdale.
Riley, Rev. Reuben, 371 Hudson street.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev. Richard C., 185 Fourth-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 222, 22d street.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D, D., Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Verren, Rev. Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Walter, Rev. W. H., 15 University Place.
Walton, Rev. W., 2 Abingdon square.
Wayland, Rev. John, 194 Fourth street.
Williamson, Rev. C. H., 72 Murray street.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington Avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Goodwin, Rev. F. J., cor. Sands and Wash., Brooklyn
Henry, D D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., No. 9 Tillary street.
Messenger, Rev. John F., Butler, 3 doors from Smith.
Stone, D. D., Rev. John S., next door to Christ Ch.

Williamsburgh,

Clapp, Rev. Caleb, No. 3 South Third street.
Haskins, Rev. Samuel M., No. 4 South Third street.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex street.

Died.

At her residence at Fort Neck, Long Island, on the 29th ult., in the 86th year of her age, Sarah Floyd Jones, relict of David R. Floyd Jones, Esq.

Calendar.

MARCH.

10. Third Sunday in Lent.
17. Fourth Sunday in Lent.
24. Fifth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
31. Sunday next before Easter.

APRIL.

1. Monday before Easter.
2. Tuesday before Easter.
3. Wednesday before Easter.
4. Thursday before Easter.
5. Good Friday.
6. Easter-Even.
7. Easter-Day.
8. Monday in Easter-Week.
9. Tuesday in Easter-Week.
14. First Sunday after Easter.
21. Second Sunday after Easter.
25. St. Mark the Evangelist.
28. Third Sunday after Easter.

Diocesan Record.

Episcopal Acts by the Bishop of this Diocese.

City of New York. Second Sunday in Lent, March 3d, in the Church of the Ascension, admitted to Priest's Orders, at the request and on the behalf of the Bishop of Connecticut, the Rev. Henry de Koven, deacon, of that diocese. Morning Prayer was read, and the candidate presented, by the Rev. Smith Pyne, Rector of Calvary Church, and the sermon preached by the Bishop. The same presbyter, and the Rector of the parish, the Rev. Gregory T. Bedell, united with the Bishop in the laying on of hands.

In the afternoon, confirmed 92.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Third Sunday in Lent, March 10, Church of the Redemption.

Fourth Sunday in Lent, March 17, St. Jude's Church.

Fifth Sunday in Lent, March 24, St. Paul's Chapel.

Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.

First Sunday after Easter, April 14, St. Mark's Church.

Third Sunday after Easter, April 28, St. John's Church, *Brooklyn.*

Notices.

☞ A Spirit of Inquiry being at the present time most clearly manifest in relation to the Protestant Episcopal Church in the United States, it is believed that a Course of Sermons on the principles by which she has ever been distinguished will be of advantage in directing inquirers to the path of truth. The Church has never departed, nor is she in danger of departing from that middle course in which she always protests against error of every kind.

In accordance with these views a Course of Sermons will be preached on Sunday evenings, during the ensuing winter in St. Paul's Chapel, and be repeated in St. Clement's Church, in this city.

Services to commence at half past seven.

St. Paul's Chapel, Sunday evening, March 10.—Sermon by the Rev. Dr. Seabury, on "*The Eucharist a True and Proper Sacrifice.*"

St. Clement's Church, Sunday evening, March 10. Sermon by the Rev. Dr. Ogilby, on "*The Character and Results of the English Reformation.*"

☞ The Rt. Rev. Bishop Onderdonk will deliver a Sermon to the Young, in the Mission Church of the Epiphany, in Stanton street, between Essex and Norfolk streets, on Sunday evening next. Services to commence at half past 7 o'clock. March 9.

Lectures to Young Persons in the Mission Church of the Holy Evangelists.—The Reverend The Rev. G. T. Bedell, March 10th. The Rev. Libertus Van Bokkelen, March 17th.

The Right Rev. Bishop Onderdonk will deliver the last of the course on Sunday evening, March 31st.

Services to commence at 7½ o'clock.

Church of the Redemption, Sixth street, rear Second Avenue. This church will be opened for divine service on Sunday Evenings, during Lent, and a course of Sermons be preached suited to that season.

All Saints' Church.—There will be divine service in this church every Sunday Evening during Lent, to commence at half past seven o'clock. Feb. 24—6t

St. Simon's Chapel.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. Feb. 17, 1844.

Second French Congregation.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. Williamson,
Feb. 17, 1844. 72 Murray street.

Seamen's Chapel.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the building corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. Feb. 17, 1844.

Mission Church of the Holy Evangelists.—Donations to the Ladies' Benevolent Society of this Church are respectfully solicited; they may be left with any of the undersigned at their respective residences, or at the Church, on Tuesday evenings, from 7 to 9 o'clock, P. M.

Mrs. Evans, 360 Broome street; Mrs. Perry, 78 Beekman street; Mrs. Underhill, 266 Grand street; Mrs. Newitt, 239 Centre street; Mrs. Pietch, 80 Warren street; Miss Bond, 375 Broadway; J. C. Faulkner, 22 Vandewater street. Feb. 17, 1844.

Acknowledgments.

Domestic Missions.—The Treasurer of the Committee for Domestic Missions since his report of the 28th Feb., has received the following contributions:

From Grace ch, Newark, N J, by the rector, $9; monthly collection, St Paul's ch, Detroit, per C C Trowbridge, Esq, $26 77; Christ ch, Stratford, Conn, $12; Missionary station at Terre Haute, Ia, per Rev R B Croes, $7 80; Rev H Elwell of Cheraw, S C, $6; St Ann's ch, Annapolis, Md, Rev Gordon Winslow, rector, $53 50; through Edmund Wilcox, Esq, R A in Phil, Ch of the Holy Trinity, Westchester, Pa, $12; Emmanuel ch, Kensington, for Bishop Chase's Diocese, $20; female S S of St Andrew's, Phil, for the same, $12 50; male S S of Christ ch, Phil, half, $2 50; St James's ch, Leesburgh, Va, $33 17; Rev Dr Thomas Boyle of Aldie, $2 50; Miss Lucy Fountaine, $5; Missionary Society of Shelburne parish, Leesburgh, Va, Rev George Adee, $19—total, $59 67—of which there is for Domestic Missions, $35 33; St Andrew's, Phil, $12 50; Trinity ch, Morristown, N J, half, $16; Christ ch, Phil, $140 42; Ch of the Ascension, do, half, $10 50; St Andrew's ch, Mount Holly, N J, half, $8 50; St Stephen's ch, Phil, half, $83 75; Missionary Society of St John's ch, Northern Liberties, Phil, half, $50; "daughter of the Church, per Rev Dr Coleman, $5 50; a Northern lady, per do, $10; an Episcopalian, Chester co, Pa, $50; St Andrew's, West Vincent, Pa, $5 73; St Paul's, Portsmouth, R I, half, $7 50; St Paul's ch, Pawtucket, R I, a widow's mite, 50 cts; from St Mark's ch in the Bowery, Rev Dr Anthon, for Ill, $25; Rock River, do, $5; general fund, $45; Quin coll, Christ ch, Shrewsbury, N J, Rev H Finch, rector, half, $4 46; do, Christ ch, Middletown, half, 50 cts; from an unknown person, per Bishop Gadsden, to be added to the collection in St Michael's ch, Charleston, Feb 20, half, $14 92; through Benj Howard, Esq, R A, Boston, St James ch, Amesbury, Mass, half, $3 10; Christ ch, Andria, part, $1; Quin coll, St Peter's ch, Morristown, N J, half, $9 56; special, for Domestic, $5 25; Sunday school, for do, $2—total, $16 81; Trinity ch, Boston, half, $262 80; St Paul's ch, do, part, $345 38; Grace ch, do, half, $30 09; Mrs Fessenden, of do, $5; St Matthew's, do, half, $6; Christ ch, Cambridge, part, $15 38; St Peter's, Cambridgeport, half, $8; St John's ch, Charleston, $6 54; Mount Zion ch, Chelsea, half, $5; Trinity ch, Lenox, $1; St John's ch, Northampton, half, $7; St Stephen's ch, Pittsfield, $50; St James's ch, Roxbury, half, $40; St Peter's, Salem, half, $20; through N R Middleton, Esq, R A in Charleston, Episcopal Society of Free Colored Persons, per Bishop Gadsden, $14; church at Clairmont, Rev A L Converse, $70; Ch of the Messiah, North Santee, $5 10; per Rev Thomas I Young, St John's ch, John's Island, J T Y, $23; Mrs W M, $5; and sundry persons, $17 90; Prince George, Winyaw, Rev Mr Howard, $30; All Saints' ch, Waccamaw, Rev Mr Glennie, $75; Trinity ch, Society Hill, $2 09; Mrs J J Evans of do, $5 30; from an unknown person, per the Bishop, to be added to the collection made in St Michael's ch, Charleston, 20th February, $29 85; Young Men's Missionary Society of St Luke's ch, New York, per N G Ogden, Esq, treasurer, $95; Christ ch, Binghampton, W N Y, half, $2; Christ ch, Belleville, N J, half, $12 50; Christ ch, Pomfret, Ct, $5. Total, $1908 02.

Thomas N. Stanford, Treasurer,
March 6, 1844. 139 Broadway, New York.

Foreign Missions.—The Treasurer of the Foreign Committee since his report of 28th ult, has received the following sums:

From St Paul's ch, Henderson, Ky, per Rev J E Jackson, half, $10; Ch at M A, for Rev Mr Southgate, Constantinople, $25; St Peter's ch, Spotswood, N J, $2 18; S school of do, 82 cts—$3; St Andrew's ch, Walden, Orange co, N Y, half, $5; Grace ch, Newark, N J, by the rector, $7; through E Wilcox, R A, Phil, viz, from Ch of the Holy Trinity, Westchester, Pa, per Rev J Clemson, $14; Christmas offering of male S S of Christ ch, Phil, per Mr Booth, half, $2 50; annual collection of S S, Leesburgh, Va, for Greece, $10; for Africa, $1—$11; St James's ch, Leesburgh, Va, $33 17, Dr Thomas Boyle of Aldie, Va, $2 50; Miss L Fountaine, Aldie, $5; Missionary Society, Shelburne parish, Leesburgh, Va, $19; proportion for Foreign Missions, $24 33; St Andrew's ch, Phil, per G W Taylor, treasurer, $3; Trinity ch, Morristown, N J, per Rev Mr Patterson, half, $16; Christ ch, Phil, for China, $4 83; Ch of Ascension, Phil, half, per P C Gardner, $10 50; St Andrew's ch, Mt Holly, N J, Quin coll, half, $8 50; St Stephen's ch, Phil, Quin coll, half, $83 75; Missionary Society of St John's ch, Northern Liberties, half, $50; S S St Luke's ch, Phil, education of William and Emily Spear, Africa, $40; St Andrew's ch, West Vincent, Chester co, Pa, per Rev Mr Colton, $4 25—$272 66; Christ ch, Binghampton, W N Y, per Rev Dr Robertson, half, $2; through B Howard, Esq, treasurer of Mass Board of Missions, from Amesbury, St James's ch, half, collection Quin, Sunday, $3; Andover, Christ ch, part, do, $36 10; Boston, Trinity ch, half, $262 80; St Paul's ch, Boston, half, $561 62; Grace ch, Boston, half, $30 09; Mrs T G Fessenden, $5; St Matthew's ch, Boston, half, Quin coll, $6; Cambridge, Christ ch, part, do, $10 38; Cambridgeport, St Peter's ch, half, do, $8; Charlestown, St John's ch, half, do, $6 54; Chelsea, Mt Zion ch, half, do, $5; Northampton, St John's ch, half, $7; Roxbury, St James's ch, half, do, $40; Salem, St Peter's ch, half, $20; Worcester, All Saints', Ladies' Sewing Circle, $10—$1011 63; also by the same, from T M Wickford, R I, per Bishop Eastburn, $5; through H Trescott, Esq, R A, Charleston, S C, from Episcopal Society of Free Colored Persons, per Rt Rev C E Gadsden, $13; St Andrew's ch, Charleston, per Rev S Hanckel, for China, half, $9; for Africa, half, $9; per Rev Thomas Young, from the following persons of St John's ch, St John's Island, viz, col'd congregation, for Africa, $4 08; Mrs J R T, $2 50; T R, $2 50; Miss S A G, $2; Miss S B, $1; Miss O B, $1; sundries, 89 cts; T J Y, $18—$27 89; ch at Clairmont, per Rev A L Converse, $20; Trinity ch, Grahamville, per Rev Edward Reed, $25; Trinity ch, Society Hill, per Rev N P Tillinghast, $1 59; M J Witherspoon, Trinity ch, Society Hill, per Rev Mr T, for China, $5; a friend, per Rt Rev Dr Gadsden, to be added to collection made at St Michael's ch, Charleston, 20th Feb, half, $14 92—$129 48; offerings of St Mark's ch in the Bowery, $45 78; St Paul's ch, Portsmouth, R I, per Rev Mr Ward, half, $7 50; from Young Men's Missionary Society of St Luke's ch, New York, per N G Ogden, Esq, Treasurer, half, $205; Christ ch, Belleville, N J, half of Quin coll, per Rev Mr Southard, $12 50. Total, $1741 55.

J. Smyth Rogers, Treasurer,
New York, March 6, 1844. 57 Wall-st.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received the following contributions, for "the Fund for Aged and Infirm Clergymen," since acknowledgment of 21st ult., viz:—

From St Paul's ch, Flatbush, Rev G Bancker, rector, $5; St John's ch, Ulster, Rev W A Curtis, rector, $4 91; St Paul's ch, Poughkeepsie, Rev P E Milledoler, rector, to be added to contribution of 17th January, $1; St Mark's ch, Williamsburgh, Rev S M Haskins, rector, $3 80. Total amount, 14 71.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N. Y.,
March 6, 1844. 55 Water street.

Missionary Committee of the Diocese of New York.—The Treasurer has received since report of 28th ult., the following contributions, viz:—

From St Paul's ch, Poughkeepsie, Rev P E Milledoler, rector, $11; a friend, for "Essex County Mission," per Mr T C B, $10; J P M, for "Essex County Mission," per Mr T C B, $2 50; St Mark's ch, Williamsburgh, $10 25; and offerings of Sunday school of same parish, Rev S M Haskins, rector, $3 75. Total amount, $37 50.

C. N. S. Rowland, Treasurer,
March 6, 1844. 55 Water street.

Zion Church, Fulton, Oswego County.—The subscriber gratefully acknowledges the receipt of $20, from the Church of the Ascension, in addition to $20 heretofore received and acknowledged; and also of $40, appropriated by the Vestry of St Thomas's ch, New York, for the benefit of Zion Church, Fulton.

A. C. Treadway,
March 6, 1844. Missionary at Fulton, W. N. Y.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From R P Williams, St Louis, donation, $1 50; collection in St Paul's Chapel, Rev Wm Berrian, D D, $189 68; Mrs H Haight, annual, $2; John Caswell, do, $2; J P M, donation, $2 50; Col DeRussey, for a Prayey-book, &c, 12 less ex, $11 62. Total amount, $209 20.

Donations and subscriptions thankfully received by

Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, March 6, 1844.

St. Simon's Chapel.—The Treasurer of the German Protestant Episcopal Church Society gratefully acknowledges the receipt of the following sums, viz:

By Dr Wm H Hobart, from Peter A Schermerhorn, Esq, $25; by T Cook, from John Hecker, Esq, $50; Peter Lorillard, jr, Esq, $25; W H Aspinwall, $25; W S Wetmore, $25; D A Cushman, $5.

John A. Van Blarcom, Treasurer,
March 6, 1844. 290 Pearl street.

Donations for this object will be thankfully received and may be left with Mr James A Sparks, at the office of the Churchman, 109 Nassau street; Mr T Cook, jr, 108 Essex street; or with the Treasurer.

THE POOR.

The subscriber, Missionary of the Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donation for the poor:

By the hands of Stanford & Swords, the offerings of the chapel of St Paul's College, $8 25.

Further donations will be thankfully received, and may be left with Mr. Butler, 20 John street; Mr. Sparks, office of the Churchman, 109 Nassau street; Stanford & Swords, 139 Broadway; or with the Missionary, Benjamin Evans, 360 Broome street.

March 6, 1844.

Mission Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From W T, of Woodbridge, N J, $5; from P A Schermerhorn, Esq, $50; from an unknown friend, $3, and a bundle of clothing; from T K, $5.

Lot Jones, 192 Allen-st.

N. B. Further donations will be thankfully received, They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 109 Nassau street; or with the Missionary, 192 Allen street.

March 6, 1844.

TO CLERGYMEN.

A GENTLEMAN having a large and valuable property in the vicinity of New York, is about forming an institution for the education of boys upon an extensive and permanent plan. The arrangements for the reception of pupils have been made. The location is one of great beauty, retired and easy of access, and the buildings and grounds admirably adapted to the purpose. It is desired to obtain the services of a clergyman of the Episcopal Church of experience and learning, as an associate principal, upon liberal and advantageous terms.

Apply for information to Rt. Rev. Bishop Onderdonk, or to Rev. Dr. Seabury, Editor of the Churchman.

March 9th, 1844. 2t$

A YOUNG GENTLEMAN, who is a Candidate for Holy Orders, now engaged in teaching the Latin and Greek Languages not far from New York city, but so busily engaged that he has no time to pursue his theological studies, is exceedingly desirous to make such a change in his situation as will allow him the opportunity of advancing in these studies, while he is at the same time engaged in performing his duties as an Instructor. A situation as Private Tutor, or as a Teacher in some institution connected with the Church, under these circumstances, even with a moderate salary would be acceptable. Apply at

STANFORD & SWORDS,
March 9, 1844.—1t$ 139 Broadway.

SERMONS BY EMINENT ENGLISH DIVINES.
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Jones's Village Sermons, 1 vol.
Manning's Sermons, 1 vol. 8vo.
Ridgway's Sermons, 1 vol. 8vo.

Imported and for sale by
WILEY & PUTNAM,
Booksellers, Publishers and Importers,
March 9. 161 Broadway.
[List to be continued.]

ST. THOMAS'S HALL, FLUSHING, L. I.

THIS Institution, so advantageously known to the public, while under the supervision of the Rev. Dr. Hawks, having passed into the hands of the Rev. Wm. M. Carmichael, D.D., late Rector of St. George's Church, Hempstead, and Gerardus Beekman Docharty, A. M., late Principal of the Hemstead Seminary, is now in successful operation, as a Boarding School for Boys. The object of the proprietors is, to make it one of the very best Institutions of the kind in the country. An Institution in which parents may place their children, with entire confidence that every thing will be done which can reasonably be expected, to cultivate their minds, their morals and their hearts.

The families of the proprietors reside in the establishment, who, together with the students, will form one household, regulated and governed with parental care and authority.

St. Thomas's Hall is beautifully located in a very healthy village, within a short ride of the city of New York, and approachable not only at all times of the day, but at all seasons of the year, by means of stages and steamboats. The accommodations are on the most liberal scale, with special reference to the health, and comfort, and happiness of the student.

Boys will be received at any age, over eight, and prepared to enter college or the counting-house.

REFERENCES.

Rt. Rev. Benj. T. Onderdonk, D. D., New York.
Rev. Dr. Taylor, Rector of Grace Church.
Rev. Dr. Ogilby, Prof. in the Theological Seminary.
Rev. Dr. Seabury, Editor of the Churchman.
Rev. Dr. Moore, Richmond, Staten Island.
Hon. David S. Jones, New York.
Messrs. S. D. Skillin, D. Clarkson, Dr. Lucius Comstock, O. T. & J. Hewlett, Swords & Stanford, New York.
Messrs. Jarvis Brush, A. Van Nostrand, Brooklyn.
Rt. Rev. Henry U. Onderdonk, D. D., Philadelphia.
Rev. Dr. Ducachet, "
Rev. Dr. Coleman, "
Rev. Frederic Ogilby, "
Rt. Rev. William R. Whittingham, D. D., Baltimore.

TERMS.—One hundred dollars a session of five months, payable in advance. Sessions commence October 1, and April 1. For further information, see the Circulars, which may be had at the Hall, or at Stanford & Swords, No. 152 Broadway, New York.

Rev. WILLIAM M. CARMICHAEL, D.D.
GERARDUS BEEKMAN DOCHARTY, A.M.,
March 9, 1844.—tf Proprietors.

BOARDING SCHOOL, SHREWSBURY, N. J.

REV. H. FINCH, Principal. Branches taught. English, Mathematics, Drawing, Latin, Greek, German and French Languages. Pupils limited to eight.

TERMS.—$125 per annum or $62 50 per term of five months, commencing 1st May and October; each pupil to furnish his bed and bedding.

References.—George Gillespie, Esq., 193 Pearl st., and Thomas N. Stanford, Esq., 139 Broadway.

March 9—8t$

Just Published, No. 1, 2 and 3 of

THE HOLY BIBLE, with Patrick, Lowth and Whitby's Commentaries. Beautifully printed on fine paper, with large clear type.

To be completed in about sixty numbers, at 25 cents each. The remainder of the work will now be published at regular intervals.

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RECOMMENDATIONS.

"It gives me great pleasure to learn that Messrs. Wiley & Putnam are about publishing the celebrated 'Commentary on the Holy Bible,' by Patrick, Lowth and Whitby. It has long been justly held as a standard work of much more than ordinary value; and I cordially commend the enterprise to extensive and liberal patronage. I wish every candidate for holy orders in my diocese to study it carefully, and every clergyman thereof to have it as a constant book of reference."

(Signed) BENJ. T. ONDERDONK,
Bishop of New York.

I cordially concur in the above recommendation of the Rt. Rev. Bishop Onderdonk, for the republication of Patrick, Lowth, Arnold and Whitby's Commentaries on the Holy Scriptures, and wish all success to the enterprising publishers of this valuable work.

(Signed) HENRY ANTHON,
Rector of St. Mark's Church, N. York.

A list of similar testimonials, all expressed in terms of unqualified approbation of this truly excellent work, may be seen at the publishers'.

Any person who will furnish the names of *five* paying subscribers, or become responsible for that number, shall receive the *sixth* copy gratis.

Several respectable and intelligent men may find permanent employment in canvassing for this valuable work, by applying at 39 John street. March 9—y

THE SAILOR'S AND SOLDIER'S MANUAL OF DEVOTION. By William Berrian, D. D. Rector of Trinity Church, New York, in plain sheep, and in morocco with a clasp. For sale at the Church Depository, No. 20 John street, N. Y. March 9—3t

EMMANUEL ON THE CROSS AND IN THE GARDEN. Just published by John S. Taylor & Co., Publishers and Booksellers, 145 Nassau street, Emanuel on the Cross, and in the Garden. By the Rev. R. P. Buddicom. 1 vol. 12mo. price 75 cents.

March 9—3t

SUSSEX CHURCH SCHOOL,

At Christ Church Rectory, Newton, Sussex County, New Jersey, under the immediate supervision of the Bishop of the Diocese.

THE REV. CLARKSON DUNN, A. M., Head. —On the first day of May next ensuing, the first term of this school will commence, and boys will be received, to be carefully nurtured, and faithfully instructed in the various departments of English and Classical learning, and in the principles of the Church. The Head, who has had twenty years experience in the administration of a school, will be assisted by one or more deacons of the Church, to be selected for that purpose, by the Bishop of the Diocese. The boys will in all respects be treated as his own sons. They will be thoroughly prepared for College, or for any of the departments of life. There will be one uniform charge for all, whatever studies they may pursue, of sixty-five dollars, for the term of five months, which must be always paid in advance, and which will cover every ordinary charge of maintenance and instruction. The charge for the vacations, which will be the months of April and October, will be additional, and at the same rate. The course of studies in English and Classical learning, and in Christian Knowlege, will be drawn up and supervised by the Bishop of the Diocese; in whose presence, an annual examination of the school will take place.

☞ Inquiries may be addressed to the Head of the School, at the Rectory, Newton, Sussex County; or to the Bishop of the Diocese, Riverside, Burlington.

March 2—6t$

FOR SALE, pew No. 50, in St. John's Chapel, North aisle, and extending into the body of the Church. Price, $500.

Enquire at No. 83 Murray street. Feb. 3—tf

SACERDOTAL ABSOLUTION.——A Sermon preached before the Convention of the Diocese of North Carolina, by the Rev. M. A. Curtis, Rector of St. Matthew's Church, Hillsborough, N. C. Published and for sale by JAMES A. SPARKS,
March 2. Churchman's Bookstore, 109 Nassau st.

PALMER'S LETTERS TO WISEMAN, complete in one volume. J. A. SPARKS,
March 9. Churchman's Bookstore, 109 Nassau st.

The Churchman.

For the Churchman.

The Sundays in Lent.

I.

WHEN mournfully upon the troubled heaven
The homeless wanderer turns his anxious gaze,
Seeking in vain the blessed sunbeams, given
To cheer and guide him in his devious ways;
How sweetly on his weary watching eye—
Look down yon island spots of blue and cloudless sky!

II.

The promise of a fairer morrow smiles,
Far in those clear and azure depths serene,
With brighter hope his heavy heart beguiles,
Edging the parted clouds with golden sheen.
How shall the sun break forth in morning mirth,
While greener life springs up through all the laughing earth!

III.

Ev'n thus the Church, now wandering in the wild,
A pilgrim to the Saviour's bloody tomb,
Lifts up her downcast brow, when soft and mild
These festive hours shine forth amid the gloom.
And sees by Faith, through Death's dim-gathering haze
Broad o'er the glowing heaven her Easter sunshine blaze.

IV.

Ah! what is Life? A Lenten wilderness—
And man a traveller to the lonely grave—
No quiet home his weary steps may bless,
Or shield his head when angry tempests rave—
Wild storms of Passion, Sorrow, Fear and Wrath
Are rolling stern and dark around his desert path.

V.

Yet are there moments, when celestial light
Comes streaming down the heavy gloom to pierce,
And bursts in glory on the raptured sight,
When every earth-born care and passion fierce,
Uplifting from the soul its chastening rod,
The Universe grows bright beneath the smile of God.

VI.

Oh! dearer than all earthly dreams of bliss,
Those hours of Sabbath joy so pure and brief,
Sweet harbingers of Heaven's eternal peace!—
When toil-worn Time, forgetting sin and grief,
With eager step springs onward to his goal,
The Resurrection morn, the Easter of the soul! W.

From the Commercial Advertiser.

Is the Episcopacy Essential to the Church?

NO. III.

THE APOSTOLICAL SUCCESSION.

The names by which the Gospel ministry is described in the Sacred Scriptures, such as "overseer," "steward," "ambassador," clearly show that it is a trust not originating with men, but "committed" unto men. He then who claims that he holds this trust should be able to produce the commission by which he was put in possession of it. In my last number I endeavored to show that neither "the inward call" nor "election by a congregation" constitutes a valid commission, but that its validity depends upon its being received from those who had authority to give it, transmitted to them in regular succession from the Apostles.

This doctrine has been stated with great clearness in an admirable ordination sermon recently published by JOHN NEIL M'LEOD, D. D., pastor of the Reformed Presbyterian Church, New York, from which I take the liberty of making a few extracts apposite to the subject under consideration.

"Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled unto God."—1 Corinth. v. 20. Perhaps there is no single passage in the word of God, though it is full of information on the subject, that exhibits with greater distinctness than the one just quoted, the character and employments of the Christian ministry, and the relation they sustain to the Church and the world. The ambassador is an *officer* of the power which appoints him, and Christ's ambassadors are official persons. * * * The ambassador of Christ does not receive his official power from the men of the world, * * * * nor even from professing Christians in the Church, but from Jesus Christ himself. * * * * It is the undoubted right of the Christian people to say for themselves, who among Christ's ministers shall be their spiritual guide, but they do not give him his office. Before he can be their pastor in particular he must have received the ministerial office, according to the established order, from those who already possess it themselves. * * * * The facts of the case, as we find them recorded in sacred history, sustain this view of the subject. Under the Old Testament dispensation the officers of the Church were appointed by God himself. The priesthood took office in the operation of an established and uniform system of law, providing an uninterrupted succession of incumbents. * * * * Under the New Testament economy the form of the ministerial office was indeed changed with the change of dispensation, and with the close of the Apostolic age, the extraordinary call authenticated by miracle has passed away. But still the same great principle pervades all dispensations alike, and that is that the ministry of that divinely constituted and immortal corporation, the Church of God, derives its power from Jesus Christ its Head and Lord, and is his representative to both saints and sinners in the world.

* * * * When he left the world he made a deposit of power, ecclesiastic and spiritual, in the hands of the primitive ministry. * * * * * The gift of office which Timothy and Titus received from Paul, with the laying on of the hands of the Presbytery, they imparted to the Presbyteries (?) whom they ordained in every city and and Church. These in a similar way transmitted it to other "faithful men." And these again to their successors in subsequent times. The chain of succession may indeed be buried and hid in many of its links, but none can demonstrate that it has ever been broken and destroyed. He who has always preserved the Church on earth, amidst all the changes and corruptions to which she has been exposed, and who has kept the Bible in the hollow of his hand, when it was almost forgotten by the world, has preserved the ministry, and in their hands the gift of office, and it shall not be lost in any coming revolution. * * * * * And we found the claim to this *ministerial succession,* * * * * * not on any historical documents of man's invention, for none such are to be trusted; but directly on the promise of Jesus Christ, appended to the ministerial commission. "Lo, I am with you alway, even unto the end of the world." God did not intend that the preservation and transmission of the gift of office in his Church should be a matter of sense, but of faith. And faith's foundation and aliment is the divine promise. The promise here is, "Lo, I am with you," not occasionally and at intervals, but "alway"—not "alway" during any period of the world's duration, but "alway even unto the end of the world." The river may run under ground, and it may be muddied and polluted, but still its current runs on from its source to the ocean."

The sound doctrine which this extract contains, and the clearness and felicity with which it is expressed, must be my apology for its length. The author I trust will also pardon me for the omission of passages which assert his views as a Presbyterian, in opposition to the doctrine of Episcopacy which I hold, because my sole object was to sustain a position in regard to which there is perfect unity of sentiment between him and myself. We both advocate the necessity of a Divinely appointed ministry, holding a commission given by the Great Head of the Church to the Apostles, and transmitted from them in uninterrupted succession to the present day. We differ as to the *channel* of transmission. This is an important difference, to be sure, and the question raised by it will be examined hereafter.

I wish to show that those who are called High Churchmen are not the only Protestants at the present day who maintain the doctrine of an *exclusive* ministry, and the necessity for authenticating its powers by a *commission* transmitted from the Apostles through an *unbroken succession of ordainers.*

But the question here meets us—How can a reasonable man be satisfied of the *fact* of this unbroken succession? This fact must be substantiated by adequate proof or otherwise no one can be justly called upon to receive it.

Now to this it might be replied that we have the inspired record of the institution of the ministry by Christ himself—the inspired history of the mode in which its powers were conveyed from the Apostles to their successors—the sacred promise of the perpetuity of the institution, and the undoubted fact that at the present day there are those who hold the ministerial office, having received it from those who were themselves ordained, and they from their predecessors, and so back to a time "whereof the memory of man runneth not to the contrary."

Here we repose, and the burden of proof lies upon those who dispute the succession—who are bound to show when and where it was broken, and how a new line of ordination was introduced. As regards the question between the Episcopal and Presbyterian succession, we are prepared upon these points to show when, where and by whom the latter mode of ordination was introduced, but we deny that any man is able to adduce any proof of the interruption of the Episcopal succession from the time the commission was first given to the Apostles until this day. But to this question, as between Episcopacy and Presbyterianism, we are to give our attention hereafter.

The point now before us is the evidence of an unbroken succession,—and although we might stand upon our strong position, which an undoubting faith in the promise of the Lord convinces us is impregnable, until some worthy objector should show where, when and how, the Apostolical succession we assert we are possessed of was broken, yet, in a didactic essay like the present we are disposed to give this question of evidence a fair examination, because to some candid and inquiring minds it does present difficulties.

What then is the nature of the proof of which such a fact is susceptible? No one who really understands such questions as these, and endeavors to come to their investigation with an unprejudiced mind, will contend for any thing like mathematical demonstration. Who asks for such proof even of the truth of Gospel history? Who by any process at all similar to mathematical analysis can demonstrate that such a person as Jesus Christ was ever upon the earth? The requisition is absurd on the face of it. A moral demonstration, such as would convince any reasonable person of the truth of any fact or series of facts in history, may with more propriety be asked for, and this we think we can produce.

But as this species of proof is of different kinds, and may possess different degrees of strength, what *description,* and what *amount* of evidence may reasonably be required to prove that the ministry of the present day laying claim to the Apostolical succession does indeed possess it? Will any one demand to see documentary evidence? Will he require parchments, regularly signed, sealed and attested? It is not pretended perhaps that such could be required in the case of those who immediately succeeded the Apostles, but would any one ask for them from the period say of five hundred years after the Apostolic age, down to the present time?

Suppose they could be produced, what person whose interest or inclination it was to dispute the Apostolic succession would give them credit as genuine and authentic? How easy and probable indeed the assertion that they were not parchments of that age, but were forged certificates, executed to sustain their usurped authority by the crafty priesthood of a later period. Documents of that age it might reasonably be said could not possibly have lasted to the present day. Accidents arising out of ages of violence or ignorance, or the ravages of time, must of necessity have mutilated or destroyed very many of the earlier of such a series of documents, so that their value as a continuous testimony would be nothing.

Setting aside this, then, as an unreasonable demand, what next will be asked for? Will a man be satisfied with the same description and the same amount of proof as that upon which he relies for his conviction that the Bible which he daily reads is the word of God?

Let us look into this question. How does any believer know that the New Testament, which he accounts his richest treasure, was indeed written by those whose names the distinct portions of it bear? If an unlearned reader, he cannot verify the English translation by a comparison with the original. He *must* take it, and he does take it, upon trust—a trust founded upon the prevailing consent among those whom he believes to be skilled in such questions, and who could have no interest in misleading him—that our common version is a true representation of the Greek text.

But next, suppose the believer to be a learned man, and able to read with perfect facility what professes to be the Greek original of the New Testament. How does he know it to be the original? How does he know whether the Greek of St. Matthew's Gospel is itself the original or a version? How does he know that the other Gospels and the Epistles are genuine and authentic, that is, were written by those whose names they bear, and have come down to us substantially as first composed by their respective authors? Here a number of important inquiries are at once suggested. What printed edition of the Greek Testament does he use? From what manuscript was the text selected and with what has it been collated? Has he ever seen any one of these manuscripts? And suppose he has—what is the oldest he could possibly see? Not at the very utmost more than seven or eight hundred years old.

So far, then, from our being able to trace the New Testament, through a regular chain of printed editions and then of manuscripts, up to the Apostles' days, here is a gap of at least a thousand years, without the possibility of filling it up with a single complete documentary proof. We compare our English Testament first with some approved Greek text—we take this upon sufficient evidence to be a fair representation of some manuscript or manuscripts, five, six or, at most, seven hundred years old—we believe that these manuscripts have been copied from previous ones—this belief is supported by numerous quotations from the writings of the Fathers, and by the evidence of certain early translations of the Scriptures from the Greek into other languages then in use, (and for the writings of these Fathers, and the accuracy of these versions, we have to depend upon the very same sort of evidence as that which attests the correctness of the Greek original itself,) and thus by a sort of cumulative proof, drawn from many sources, and bound together by many and various connexions, we arrive at a conviction amounting to a moral certainty, that the English Testament which we read is indeed, in its essential meaning, the inspired composition of the Saints Matthew, Mark, Luke, John, Paul and Jude.

Is this sufficient? The skeptic may doubt, or the infidel deny, but the believer, in unhesitating faith will say it *is*—and while he clasps the precious legacy to his soul, it will seem to him, after such an examination, still dearer for the wonderful manner in which, through the special manifestation of God's watchful care and providence, it has been conveyed to him.

Now we assert that precisely the same kind, and at the least an equal amount of evidence may be adduced in support of the Apostolical succession. A duly ordained minister of this very day may as certainly trace the commission under which he ministers up to the Apostles, as he can the Gospel of St. Matthew, in which the original commission is now read in English; and the evidence, justly and impartially weighed, is as conclusive in one case as in the other.

To examine then the sufficiency of the evidence to sustain the fact of the existence of an unbroken Apostolical succession in the ministry, let us take it in the line of the Episcopacy, not because at this stage of our argument we assume its exclusive validity, but because the proof of this is essential to the support of the doctrine of the succession in the line of the Presbytery also.

No one will deny, then, that the Bishops of the Episcopal Church in this country can trace their descent with absolute certainty to the English Episcopate. Nor will it be disputed that the English Episcopate ascends regularly, and with full documentary proof of this ascent, up to the period of the English Reformation.

At this point, however, two objections are started. *First,* whether Parker, the first Archbishop of Canterbury, under Queen Elizabeth, from whom the English ordinations, and of course those of the Episcopal Church in this country through the late Bishop White have been derived, was duly consecrated by Bishops, themselves duly consecrated. And *secondly,* if this be conceded, whether the corruptions of the Church during and subsequent to the middle ages were not sufficient to deprive the succession of all spiritual efficacy, so as to render its ministrations null and void.

Now let us examine these objections. And *first,* as to the consecration of Arbhbishop Parker. A story, invented by Papist enemies of the Church of England, has on various occasions within the last century or two been revived—the design of which was in its fabrication, and is, whenever it has been revived, to prove the English succession in the Episcopate to have been broken at that time.

It is as follows:—Matthew Parker, the first Archbishop of Canterbury in the reign of Queen Elizabeth, it is said, was not duly consecrated to the Episcopate, and for this reason. All the Bishops in England having been ejected, except Anthony Kitchin, Bishop of Landaff, and he, through the influence of Bonner, not consenting to consecrate certain Protestant divines who had been nominated to the Episcopal office, and yet the importance of having Bishops for the new Protestant Church being very great, it was determined to procure them some way or other. One Scory therefore, an apostate Romish priest, who had borne the name of Bishop in the reign of Edward the VIth, was resorted to in this necessity, to consecrate Parker and others, "which he performed in this sort," as Brett relates the story, from the statement of its inventors and propagators. "Having the Bible in his hand, and they all kneeling before him, he laid it upon every one of their heads or shoulders, saying, Take thou authority to preach the word of God sincerely. And so they rose up Bishops of the new Church of England. Neither was this done in any church, chapel or oratory, but at the Nag's Head tavern, in Cheapside." This is the story.

Now for its refutation from the same authority. So far from there being but one Bishop of the reformed Church of England at the time of Parker's consecration, it is clearly proved by the combined force of historical facts and documentary evidence, as arrayed by Brett, that there were no less than six others then living and who lived several years after. By four of these, to wit, William Barlow, of Bath and Wells; John Scory, of Chichester; Miles Coverdale, of Exeter, and John Hodgekin, suffragan Bishop of Bedford, Matthew Parker was consecrated in Lambeth Palace on Sunday, December 17th, 1559. Of this there is full proof in the Registers of the see of Canterbury, and the records of the Crown.

As to the calumny of the Nag's Head consecration, it came so late into the world that, as Brett goes on to say, "Sanders and all the other writers of the Romish communion in Queen Elizabeth's time never heard of it—for it is certain that if they had they would not have concealed it. It is said to have come from one Neal, who was Bonner's chaplain, who peeped through the key-hole and saw it. But it was not discovered to the world till long after Neal's death. So that there is not so much as his testimony for it. The only ground upon which this senseless story seems to be founded was, that the official persons connected with a part of the ceremony attending the appointment of a Bishop were entertained at the Nag's Head tavern. But there was not a word said of this matter by the Romanists till about forty years after, when it might be presumed that all those were dead that had been present at Parker's consecration. Then was the time to invent such a story—for then it might be hoped that none could contradict it. But, as it pleased God, there was one then living who remembered the contrary.

"The old Earl of Nottingham, who had been at the consecration, declared that it was at Lambeth, and described all the circumstances of it, and satisfied all reasonable men that it was according to the form of the Church of England.

"Now can such a plain fable, which never had any living testimony to vouch it when it was divulged, and is founded only on a hearsay story of a man's peeping through a crevice of a door or wall, that was never openly spoken of any where till forty years after the pretended fact, be sufficient in any degree to invalidate the evidence of authentic registers and records? He that can believe this may believe any thing though never so false and incredible."

This malicious fabrication has been examined and its falsehood exposed by both Romish and Protestant writers—as Strype, Burnet, Collier, Courayer, Lingard, and also by an author whom I have not seen but who is thus mentioned by Fuller in the 9th book of his Church History of Great Britain. "Let such as desire farther satisfaction herein consult learned Mason, de Minist. Anglic. lib. 3, cap. 8, 9, &c., (whom King James justly termed a wise builder in God's house) and who hath left no stones unturned to clear the truth, and stop the mouths of malicious adversaries." The same quaint author, at the close of his account of this celebrated fabrication, observes, (and the observation, it may be said by some, touches more points than that at which it was first aimed,) "A dinner was provided for them, (that is, those civilians and others who attended at Bow Church for the purpose of certain legal proceedings which precede in England the consecration of a Bishop,) at the Nag's Head tavern, in Cheapside, as convenient for the vicinity thereof, and from this spark has all this fire been kindled; to admonish posterity not only to *do no evil* but also in this captious age to refrain from *all appearance thereof.*"

The Nag's Head story then was an original invention of the Romanists, for the purpose of destroying confidence in the regular succession of the English Episcopacy. But it is now repudiated by some of their most learned men. One of them, of great and deserved celebrity at the present day, Dr. Wiseman, in his late attempt to overthrow the validity of consecrations in the English line of the Episcopate, drops this story, and pursues a different and much more ingenious as well as honorable course of argument.

I think we may safely venture to assert that hereafter no advocate of the Papacy, having the least pretension to learning or candor, and wishing to use any better arguments than scurrility and ridicule, will bring forward the absurd calumny of the Nag's Head consecration, to invalidate the evidence for the continuity of the English succession in the Episcopate, but will follow the more scholar-like and dignified course of Dr. Wiseman.

This number has already run out to a greater length than I intended. I must therefore defer what more I have to say upon the Apostolical succession until my next.

JONA. M. WAINWRIGHT.

Saturday, Feb. 24th.

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The Church's Law and the Church's Liberty. A Sermon by the Rev. Smith Pyne, A. M. Price, 12½ cents.

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Reasons why I am a Churchman; or, The Episcopalian Armed against Popular Objections.

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The Argument for the Apostolical Succession. By the Rt. Rev. Bishop McIlvaine.

A Narrative of Events connected with the publication of the Tracts for the Times, &c. &c. By Rev. William Palmer.

Sacerdotal Absolution, a Sermon preached before the Diocesan Convention of North Carolina, 1843, by Rev. M. A. Curtis. Jan. 27.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION has in course of publication the following books, viz.:

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January 20.

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Jan. 27—4t$

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The second number for January, is now out; and the third number containing the conclusion of the "English Reformation," by Massingberd, and the commencement of "Church Clavering," is in press. J. R. DUNHAM.
Flemington, N. J., Feb. 6, 1844.

General Agents.—New York, James A. Sparks, 109 Nassau street; Philadelphia, R. S. H. George, 26 South 5th street; Boston, Charles Stimpson; Baltimore, H. Colburn; Hartford, Henry A. Parsons; New Haven, Croswell & Jewett; Troy, Young & Hartt; Albany, Daniel Little; Providence, Samuel C. Blodget. March 2.

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Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above. August 12—tf.

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